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GENERAL AND REVENUE SECRETARIAT.

1898-1899

~~191~~.

(Mouzrai)

File No. 66

Serial Nos.

Papers Filed.

Month September 1898

SUBJECT.

File re The appointment of a Swami to the Bhandarakere Matt, Udupi Taluk South Canara District.

PREVIOUS REFERENCES.	LATER REFERENCES

MUZRAI DEPARTMENT.

OFFICE NOTE.

Subject.
Appointment of a Swami to the Bhandarakere matt, Udipi Taluk, South Canara District.

LAST REFERENCE:—

Letter No. 249/20, dated 14th September 1904, from the Deputy Commissioner Shimoga District.

The Bhandarakere matt is a Muzrai Institution in the Udipi Taluk, South Canara District, in the enjoyment of an annual cash allowance of Rs 174- from the Nagar Taluk.

A telegram dated 22nd October 1898 and the marginally noted petitions were received in this Office from the Priest of the Bheemanakatte matt, praying for the recognition by Govt of the nomination of one Gopalakrishna Bhatta as Priest of Bhandarakere matt. The Deputy Commissioner to whom they were referred, Sri Vidyasamudra Swami, Junior Priest of the Bhandarakere matt

X. No. 794. Dy 21. 11. 1898

No. 199/8 Dy 6th Sept. 1899.
Hags

(17)

the Guru-elect was pronounced to be fit for the place and that this installation was duly performed by the Swamy of the Bheemana Katte Matt, and recommended that the nomination of Gopala Krishna Bhatta to the Priesthip of the Bhandara Kere Matt might be recognised.

Meanwhile, the residents of Havehalli, Udipi Taluk had petitioned this Office stating that the Bheemana Katte Matt had no right whatever to interfere in the nomination of priests to the Bhandara Kere Matt, but that on the other hand, the latter had the right to nominate priests to the Bheemana Katte Matt. The Deputy Commissioner was thereupon requested to enquire and report "if there had been any previous instances of the Swamy of the Bheemana Katte Matt nominating priests to the Bhandara Kere Matt.

in this Office No. 587 of 11th Dec. 1899

The Deputy Commissioner referred the matter to the Senior Assistant Commissioner of the Shimoga District. The latter reported

that the Swami of the Bheemana Katte, Mc had sent in a written statement and copie of 6 documents in support there of, but that, not being able to make out the bearing of the said Documents on the question at issue, he had asked the Swami to depute an experienced official of the matt to give evidence that the offe so sent by the Swami when examined, stated that for the past two centuries, there was no occasion for the exercise by the Bheemana Katte Swami of the right of nominating a priest to the Bhandara Kere matt, and that such right was exercised only when the priest died without appointing a successor in the present case

Of the documents produced by the Bheemanakatte Swami, No 1 is the genealogical tree compiled from a work called ಅನುಗ್ರಹ and certified as such by the Swami himself. It is put in to show that one Viswanmurti of the Bheemana Katte matt appointed priests to both the mat's in question. It is not however

when the Matts were founded.

No 2 was a copy of the copper sasanum in respect of an Inam purporting to be granted by Janamejaya to Kaivalyanathaswami of the Bheemanakatte matt. This is to show how the ancient the latter Matt ..

No 3 is a Guru paduge of the Bheemana Katte Matt.

No 4 contains an allusion to the Swami of the Bheemana Katte Matt having appointed a Swami to the Bhandara Kere Matt. This is presumed by the witness examined by the Asstt Commr to be 200 years old.

No 5 is an ancient document in which one of the Swamis of the Bheemana Katte Matt is said to have declared on his deathbed that this Matt and the Bhandara Kere Matt being inter dependent his successor should be given Asrama by the swami of the Bhandara Kere Matt.

and No 6 is a copy of a petition addressed to the present Swami of the Bheemana Katte Matt by the residents of Kavehalli, Korpa Taluk

praying that a priest may be appointed to the Bhandara Kere ~~Mathath~~ Matt.

On the above facts and considering that the petitioners contended that Bhandara Kere Matt had a right to appoint priests to the Bheemana Katte Matt, the Assistant Commissioner was of opinion that these two Matts were joint and interdependent and that the Swami of the Bhandara Kere Matt having died without appointing a successor, the only authority that could appoint the Swami for it, was the Swami of the Bheemana Katte Matt, and that therefore the present nomination, by him of Gopala Krishna Bhatta as Priest of the Bhandara Kere Matt might be recognised. The Deputy Commissioner also expresses concurrence in the opinion of the Assistant Commissioner.

Again, another petition was received in this Office from certain disciples of the Bhandara Kere Matt alleging that owing to the mental aberration of the present senior old priest Sri Vidyanidhi Theerthaswami, the administration of the

-x- No. 778/28 dy 7-3-1900. Has W

x No 311 dy 5-9-1899. Has X

(16)

Bheemanakatte affairs of the Bhandara Kere
Matt had been entrusted to a manager
appointed by the Dt Court of South Canara
and that the Swami of the Bheemanakatte
Matt in the Murthabalki Taluk has, in the
name of Gopalakrishna Bhatta, the Guru-elect
of the Bhandarakere Matt instituted a Civil
suit in the District Court of South Canara
for the recognition of his (Gopalakrishna Bhatta's)
nomination as priest of that Matt and for
possession of the Matt's properties The Deputy
Commissioner, to whom it was referred, reported
that one Hayagreeva Bhat, Agent of the Bheemanakatte matt was examined by
the Amildar and that he had deposed to
the correctness of the allegations made
in the petition. The Deputy Commissioner
was thereupon requested to intimate the
result of the suit as soon as it was finally
decided In reply, he had now forwarded
a copy of the Judgment of the Madras
High Court of Judicature dealing against
the Guru-elect of the Bhandarakere Matt

X No 1120 Rs 23 4 00
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on the ground that the old Senior Priest of the Bhandara Kere Matt, though adjudged a lunatic was not such till so lately as the date of the institution of the suit in the Sub Judges Court at South Canara, and that during his life-time the right to nominate a priest to it did not pass to the Swami of the Bheemana Katte Matt and that therefore the present nomination by the latter Matt was invalid

From the same judgment, it is also observed that subsequent to the death of the old Senior Priest of the Bhandara-Kere Matt, the Manager, appointed by the South Canara District Court to administer the affairs of that Matt, has made due provision for the worship of the Matt's Gopinatha Vigraha by a duly qualified grahasta, and for the worship of Ramadeva Vigraha, which can be done only by an ascetic, by the Sri Vibudhapriya Swami of one of the Udipi Maths known by the

(47)

name of Dhamavara Matt.

As it was not however understood whether the allowance due to the Bhandarakere Matt was being paid thereto after the death of its junior priest, in 1898, the Deputy Commissioner was written to in the matter, and in reply, the latter, now states that the allowance remains undisbursed from the year 1898.

X. paper under disposal.

No orders need be passed until somebody asks for this money.

24/1/08

12-9-1894 (166)

మైసూరుగవర్నమెంటు తుమకూరు కలెక్టరుగారికి 794

రవరనమస్కారము చేసి=

తేదీ 12-9-94

నం. 1894 నెంబరుగల మీ వినతిపత్రము లక్ష్మీకాంతయ్యగారి భార్యాపిల్లలు మీ దగ్గరకు వచ్చి మీకు మనవి చేసుకొన్నట్లుగా మీరు మాకు వ్రాసి పంపినందున మరణశాసనము ప్రకారము కిరణ్యభోగాలు పొందుటకు వారికి అర్హత ఉన్నదా లేదా అని విచారణ చేయుటకు మీరు మాకు ఆజ్ఞాపించినారు.

ఈ విషయమై మీరు మాకు వ్రాసిన వినతిపత్రమును మీరు పంపిన మరణశాసనమును మేము పరిశీలించి చూచినాము. లక్ష్మీకాంతయ్యగారి భార్యాపిల్లలు మీ దగ్గరకు వచ్చి మనవి చేసుకొన్నట్లుగా మీరు వ్రాసి పంపిన వినతిపత్రమును మేము పరిశీలించి చూచినాము. మీరు పంపిన మరణశాసనమును మేము పరిశీలించి చూచినాము. లక్ష్మీకాంతయ్యగారి భార్యాపిల్లలు మీ దగ్గరకు వచ్చి మనవి చేసుకొన్నట్లుగా మీరు వ్రాసి పంపిన వినతిపత్రమును మేము పరిశీలించి చూచినాము. మీరు పంపిన మరణశాసనమును మేము పరిశీలించి చూచినాము. లక్ష్మీకాంతయ్యగారి భార్యాపిల్లలు మీ దగ్గరకు వచ్చి మనవి చేసుకొన్నట్లుగా మీరు వ్రాసి పంపిన వినతిపత్రమును మేము పరిశీలించి చూచినాము. మీరు పంపిన మరణశాసనమును మేము పరిశీలించి చూచినాము.

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యంబడుతున్న ఆశ్రమ కోరు వచ్చెందు నిశ్చయాంశాలు వనమాత్రంలో యున్నా నేరమ్మోరి.

గ్రామవధ్యే అప్పుడో దయు పూనిన బ్రాహ్మణుడు అపేక్షిస్తే నే భోజ్యే మే ఆహారా-న/(9) కిబ్బిళ్ళు-

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No 6684.

Sowter of N. K. Mishra.

22.9.09

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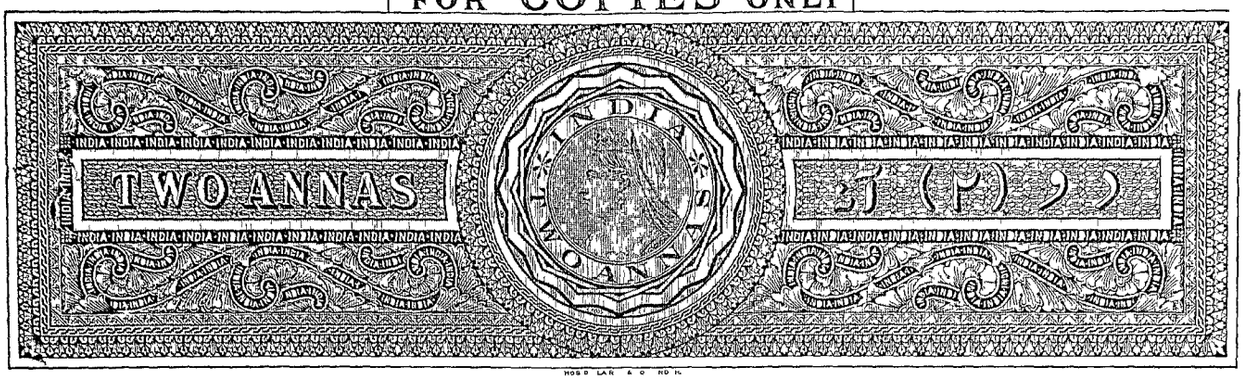

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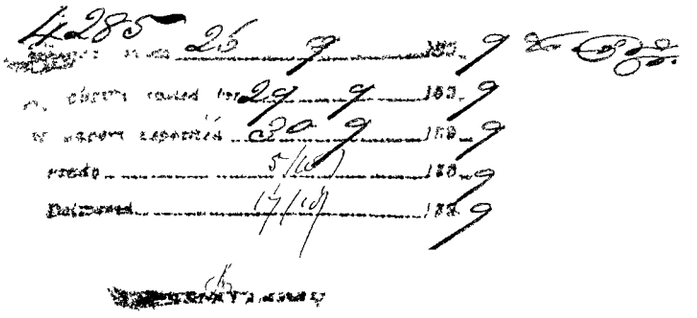

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ತಪ್ಪಿಸಿಕೊಳ್ಳಲು ಎಂದು ಕೆಲವು ಪ್ರದೇಶಗಳಲ್ಲಿ ಅವರು
ಇಂದಿಗೂ ತಮ್ಮ ಸಂಸ್ಕೃತಿಯನ್ನು ಉಳಿಸಿಕೊಂಡು
ಬಂದಿದ್ದಾರೆ. ಅವರು ಬೇಟೆಯಾಡುವುದರಲ್ಲಿ
ಹೆಚ್ಚಿನ ಆಸಕ್ತಿಯನ್ನು ತೋರಿಸುವುದಿಲ್ಲ. ಅವರು
ಕಾಡಿನಲ್ಲಿ ಸಿಗುವ ಹಣ್ಣು ಹಂಪಲುಗಳನ್ನು ತಿಂದು
ಜೀವಿಸುತ್ತಾರೆ. ಅವರಿಗೆ ಕೃಷಿಯ ಬಗ್ಗೆ ಹೆಚ್ಚಿನ
ಜ್ಞಾನವಿಲ್ಲ. ಅವರು ಕಾಡಿನಲ್ಲಿ ಸಿಗುವ ಜೇನುತುಪ್ಪ,
ಅರಿಶಿನ, ಕಾಡುಮೆಣಸು, ಹುಣಸೆಹಣ್ಣು, ಗೆಡ್ಡೆ
ಗೆಣಸುಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ಅವುಗಳನ್ನು ಪಟ್ಟಣಕ್ಕೆ
ತಂದು ಮಾರಾಟ ಮಾಡಿ ಅದರಿಂದ ಬಂದ
ಹಣದಿಂದ ತಮಗೆ ಬೇಕಾದ ಅಕ್ಕಿ, ಬೇಳೆ, ಬಟ್ಟೆ
ಮುಂತಾದವುಗಳನ್ನು ಖರೀದಿಸುತ್ತಾರೆ. ಇವರಿಗೆ
ಹಣದ ಬೆಲೆ ಗೊತ್ತಿಲ್ಲದಿರುವುದರಿಂದ ಇವರನ್ನು
ಮೋಸಗೊಳಿಸಿ ಕಡಿಮೆ ಬೆಲೆಗೆ ಅವರಿಂದ
ಅಮೂಲ್ಯವಾದ ವಸ್ತುಗಳನ್ನು ಪಡೆಯುತ್ತಾರೆ. ಇವರಿಗೆ
ಸಂಪರ್ಕ ಭಾಷೆಯಾಗಿ ಕನ್ನಡವನ್ನು ಬಳಸುತ್ತಾರೆ.
ಹೊರಗಿನವರೊಂದಿಗೆ ಸಂಪರ್ಕ ಸಾಧಿಸಲು
ಕೆಲವರು ಕನ್ನಡವನ್ನು ಕಲಿತಿದ್ದಾರೆ. ಆದರೆ
ಅವರಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಕನ್ನಡವನ್ನು ಶುದ್ಧವಾಗಿ
ಮಾತನಾಡಲು ಬರುವುದಿಲ್ಲ. ಈ ಬುಡಕಟ್ಟಿನ
ಹೆಚ್ಚಿನ ಹೆಣ್ಣುಮಕ್ಕಳು ಅಕ್ಷರಸ್ಥರಲ್ಲ. ಇವರು
ಹಬ್ಬ ಹರಿದಿನಗಳಲ್ಲಿ ಮಾತ್ರ ಸ್ನಾನ ಮಾಡುತ್ತಾರೆ.
ದಿನಾಲೂ ಸ್ನಾನ ಮಾಡುವ ಅಭ್ಯಾಸ ಇವರಿಗಿಲ್ಲ.

ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ ನವಳಿಗೆ ಕೆತ್ತಲಾಗಿದೆ.

ಧರ್ಮದಾನಗಳು — ಈ ದಸ್ತಾವೇಜಿನಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿರುವ ಭೂದಾನಗಳು ಎಲ್ಲವೂ ಧರ್ಮದಾನಗಳು. ಇವುಗಳಲ್ಲಿ ಕೆಲವು ಅಗ್ರಹಾರಗಳಿಗೆ ಸೇರಿದ್ದು, ಕೆಲವು ದೇವಸ್ಥಾನಗಳಿಗೆ ಸೇರಿದ್ದು, ಇನ್ನು ಕೆಲವು ಸಾಮಾನ್ಯ ಬ್ರಾಹ್ಮಣರಿಗೆ ಸೇರಿದ್ದು. ಈ ದಾನಗಳಲ್ಲಿ ಭೂಮಿಯ ಜೊತೆಗೆ ಕೆಲವೊಮ್ಮೆ ಮನೆಗಳು, ಕೆರೆಗಳು, ತೋಟಗಳು ಮತ್ತು ಕೆಲವೊಮ್ಮೆ ಜೀತದಾಳುಗಳನ್ನೂ ಸಹ ದಾನವಾಗಿ ನೀಡಲಾಗಿದೆ. ಈ ದಾನಗಳನ್ನು ಪಡೆದವರು ಯಾವುದೇ ತೆರಿಗೆಯನ್ನು ಪಾವತಿಸಬೇಕಾಗಿರಲಿಲ್ಲ. ಅವರು ಆ ಭೂಮಿಯ ಸಂಪೂರ್ಣ ಒಡೆತನವನ್ನು ಹೊಂದಿದ್ದರು. ಈ ದಾನಗಳನ್ನು ಪಡೆದವರು ಆ ಭೂಮಿಯಲ್ಲಿ ಕೃಷಿ ಮಾಡಿ ಅದರಿಂದ ಬರುವ ಆದಾಯವನ್ನು ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಬಳಸಿಕೊಳ್ಳಬಹುದಿತ್ತು.

ಸಾಕ್ಷಿಗಳು — ಶಾಸನದಲ್ಲಿ ದಸ್ತಾವೇಜಿನಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿರುವ ಪ್ರತಿಯೊಂದು ದಾನಕ್ಕೂ ಸಾಕ್ಷಿಗಳ ಪಟ್ಟಿಯನ್ನು ನೀಡಲಾಗಿದೆ. ಈ ಸಾಕ್ಷಿಗಳು ಆಯಾ ಪ್ರದೇಶದ ಪ್ರಮುಖ ವ್ಯಕ್ತಿಗಳಾಗಿದ್ದು, ಅವರ ಹೆಸರುಗಳು ಮತ್ತು ಹುದ್ದೆಗಳನ್ನು ಸಹ ಉಲ್ಲೇಖಿಸಲಾಗಿದೆ. ಈ ಸಾಕ್ಷಿಗಳು ಆ ಕಾಲದ ಸಮಾಜದಲ್ಲಿ ಪ್ರಭಾವಿ ವ್ಯಕ್ತಿಗಳಾಗಿದ್ದರು ಎಂಬುದನ್ನು ಇದು ಸೂಚಿಸುತ್ತದೆ. ಸಾಕ್ಷಿಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ಸ್ಥಳೀಯ ಅಧಿಕಾರಿಗಳು, ಗ್ರಾಮದ ಮುಖ್ಯಸ್ಥರು, ಮತ್ತು ಇತರ ಪ್ರಮುಖ ವ್ಯಕ್ತಿಗಳ ಹೆಸರುಗಳಿರುತ್ತವೆ.

ಸಾಕ್ಷಿಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಕೆಲವೊಮ್ಮೆ ಕೆಲವು ಪ್ರಮುಖ ವ್ಯಕ್ತಿಗಳ ಹೆಸರುಗಳು ಪುನರಾವರ್ತನೆಯಾಗಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಇದು ಆ ವ್ಯಕ್ತಿಗಳು ಆ ಕಾಲದಲ್ಲಿ ಹೆಚ್ಚು ಪ್ರಭಾವಿಗಳಾಗಿದ್ದರು ಎಂಬುದನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಅವರ ಸಹಿಯಿಲ್ಲದೆ ಯಾವುದೇ ದಾನವು ಪೂರ್ಣವಾಗುತ್ತಿರಲಿಲ್ಲ ಎಂಬುದು ಇದರಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ಸಾಕ್ಷಿಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಕೆಲವೊಮ್ಮೆ ಅವರ ಹುದ್ದೆಗಳನ್ನು ಸಹ ಉಲ್ಲೇಖಿಸಲಾಗಿದೆ. ಇದು ಆ ಕಾಲದ ಆಡಳಿತ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ಮಾಹಿತಿಯನ್ನು ನೀಡುತ್ತದೆ.

ಆಡಳಿತಾತ್ಮಕ ಅಂಶಗಳು — ಈ ದಸ್ತಾವೇಜಿನಲ್ಲಿ ಆಡಳಿತಾತ್ಮಕ ಅಂಶಗಳಿಗೂ ಪ್ರಾಮುಖ್ಯತೆ ನೀಡಲಾಗಿದೆ. ದಾನವನ್ನು ಪಡೆದವರು ಯಾವುದೇ ತೆರಿಗೆಯನ್ನು ಪಾವತಿಸಬೇಕಾಗಿರಲಿಲ್ಲ ಎಂಬುದನ್ನು ಇದು ಸೂಚಿಸುತ್ತದೆ. ಇದು ಆ ಕಾಲದಲ್ಲಿ ಧರ್ಮದಾನಗಳಿಗೆ ಎಷ್ಟು ಮಹತ್ವವಿತ್ತು ಎಂಬುದನ್ನು ತೋರಿಸುತ್ತದೆ. ಅಲ್ಲದೆ, ಈ ದಾನಗಳನ್ನು ಪಡೆದವರು ಆ ಭೂಮಿಯಲ್ಲಿ ಕೃಷಿ ಮಾಡಿ ಅದರಿಂದ ಬರುವ ಆದಾಯವನ್ನು ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಬಳಸಿಕೊಳ್ಳಬಹುದಿತ್ತು.

ಆಡಳಿತಾತ್ಮಕ ಅಂಶಗಳು — ಈ ದಸ್ತಾವೇಜಿನಲ್ಲಿ ಆಡಳಿತಾತ್ಮಕ ಅಂಶಗಳಿಗೂ ಪ್ರಾಮುಖ್ಯತೆ ನೀಡಲಾಗಿದೆ. ದಾನವನ್ನು ಪಡೆದವರು ಯಾವುದೇ ತೆರಿಗೆಯನ್ನು ಪಾವತಿಸಬೇಕಾಗಿರಲಿಲ್ಲ ಎಂಬುದನ್ನು ಇದು ಸೂಚಿಸುತ್ತದೆ. ಇದು ಆ ಕಾಲದಲ್ಲಿ ಧರ್ಮದಾನಗಳಿಗೆ ಎಷ್ಟು ಮಹತ್ವವಿತ್ತು ಎಂಬುದನ್ನು ತೋರಿಸುತ್ತದೆ. ಅಲ್ಲದೆ, ಈ ದಾನಗಳನ್ನು ಪಡೆದವರು ಆ ಭೂಮಿಯಲ್ಲಿ ಕೃಷಿ ಮಾಡಿ ಅದರಿಂದ ಬರುವ ಆದಾಯವನ್ನು ತಮ್ಮ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಬಳಸಿಕೊಳ್ಳಬಹುದಿತ್ತು.

ರಾಷ್ಟ್ರಪತಿಯವರಿಂದ ಸಮಾರಂಭದಲ್ಲಿ

ಸ್ವೀಕರಿಸಿದ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಾರರ ಪಟ್ಟಿಯಲ್ಲಿ

ಕ್ರಮ ಸಂಖ್ಯೆ 1898ರಲ್ಲಿ ಇವರ ಹೆಸರಿದೆ.

ಇವರ ಬಗ್ಗೆ ಹೆಚ್ಚಿನ ವಿವರಗಳು ತಿಳಿದವರು

ಯಾರಾದರೂ ನಮಗೆ ತಿಳಿಸಿಕೊಡಬೇಕಾಗಿ ವಿನಂತಿ.

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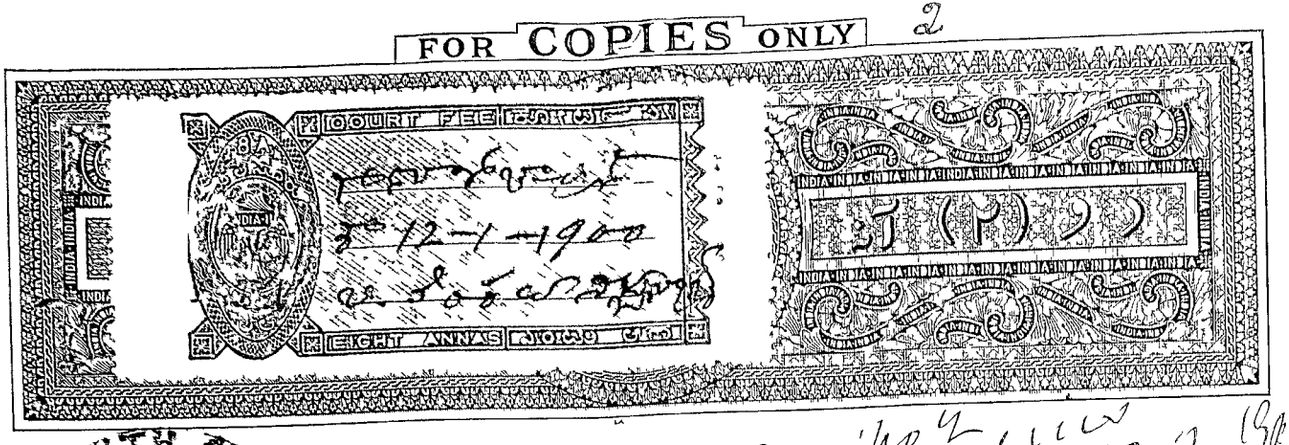

SOUTH

(~~सहस्रसमासिअमावास्यायांसोम्यवासरे~~) संक्रान्तौ

श्रीगणाधिपतयेनमः॥ पातुवोजलदश्यामाः शार्ङ्ग ज्याघातकर्कशाः॥ त्रैलोक्यमंडप स्तंभाश्चत्वारोहरिबाहवः॥ स्वस्तिश्रीजयाभ्युदयेयुधिष्ठिरशकेपूर्वंगतेयए कोनसप्ततिवत्स रसहस्रसमासिअमावास्यायांसोम्यवासरे) श्रीमहाराजाधिराजपरमेश्वरोवीरप्रतापशाली(कुरु)कुलोद्भवोवैय्याघ्रश्रीपादगोत्रजः श्री जनमेजयोनाम किष्किंधानगर्यांसिंहासनस्थः सकलवर्णाश्रमाधर्मप्रतिपालकः पश्चिम देशास्थशीतापुरवृकोदरक्षेत्रेतत्रसमुनिवृंदमतस्थगरुडवाहनतीर्थश्रीपादशिष्यकेवल्य नाथैराराधितशीतारामस्यपूजार्थंकृतभूदानसाधनंअस्मत्पितामहयुधिष्ठिरादिस्थि तमुनिवृंदक्षेत्रेस्थचतुःसीमापरिमितिक्रमं पूर्वभागेउत्तरवाहिन्याः तुंगभद्रायाः पश्चिमेद क्षिणभागेअगस्त्याश्रमसंगमादुत्तरेपश्चिमेपाषाणनद्याः पूर्वेउत्तरभागेभिन्ननद्याद क्षिणेएतन्मध्येस्थितमुनिवृंदक्षेत्रभवंशिष्यपारंपरयाआचंद्रार्कंपर्यंतंनिधिनिक्षे पजलपाषाणअक्षिणाआगामिसिद्धसाध्येतजस्साम्यसहितंसबुध्यानुकूलेनअस्म न्मातापितृणांविष्णुलोकप्राप्त्यर्थंहरिहरसंनिधौउपरागसमयेसहिरण्ये नतुंगभद्राजलधारापूर्वकक्षेत्रंयतिहस्तेदत्तोस्मि। आह। एतत्धर्मसाधनस्यसा क्षिणः॥आदित्यचंद्रावनिलानलौचधोभूमिरापोहृदयंमनश्च॥अहश्चरात्रिश्चउभेचसंध्येधर्मंजानातिनरस्यवृत्तिं॥ ॐ ॐ दानपालनयोर्मध्येदानाच्छ्रेयोनुपालनं। दानात्स्वर्गमवाप्नोतिपालनादच्युतंपदं॥स्वदत्तांद्विगुणंपुण्यंपरदत्तानुपालनं॥पर दत्तापहारेणस्वदत्तंनिष्फलंभवेत्॥महत्तापुत्रिकासेयापित्रादत्तासहोदरी॥अन्य दत्तांतुजननीदत्तभ्रातरमेवच॥अन्येस्कंदितंभक्तंश्वभिस्वच्छर्दितंनतु॥ततःकष्टा न्तरोनीचःस्वयंदत्तापहारकः॥स्वदत्तांपरदत्तांवाब्रह्मवृत्तिंहरेत्तुयः॥षष्टिवर्षसहस्रा णिविष्ठायांजायतेकृमिः॥

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శ్రీ నగుంపు విరలుసునయుం, దొంతు చేం. చిలుద
ళ్ళ మాం:: కంఠద్భాళ్ళ భూంత కి కర్దాం:॥ త్రీలాం శ్రీ
మంతవిస్తాం భ చేతాలోం దరిచాండవాం:: శ్రీస్తు
చిత లయాం భ్చూచరయి యయుది ప్రిశాశ తీ ప్లివంగా మ్ళి
పెశేంన నవరివస్తు తీ, నిరశ్య మాం ని. అమంయా
స్ళాయుం సౌ మ్యమాం ఖ తీ త్రీవు డాం రాం భాం శ్రీంయా
వశమేళ్ళరి వీరత్రీ కాయి శాంలో శురుశులాప్లే
చేం, వ్యాయుంత్ర త్రీ కాంద సోంత్రీ లుం త్రుచి నమాలా
చితయు భూం కీం రీప్లైంద్రాంన నరాళ్యాం సుంఖాం నన స్ట్రీం
నశ్శిలవ నాంగ్రమ ధ్వమంత్రీ శి పాలకుం వీక్షి వుచీం
చశ్శు శీరాంమర వ్య శేంచరశ్లీత్రీ శేత్ర శ్యాముసు
ప్లేంశి వుతశ్శు గరుచవాంచన శేధ్వంత్రీ వాంత శి
మ్ళశ్శేవళ్ళ నాం ప్రీరాంరాంధిశి సిశాంతుశ్య మాం
భాంద్రేం శ్శేశ శ్ళాంచాం నసాంధవం లు శ్శీత్రీ చిశా
మఖ యుచు ధి ప్లీరాంధి ప్లైశ వుసిశ్శేంవశ్లీత్రీ శ్శీ
ఇశేశుస్లైమూం వరిమిశి త్రీ మంమూంవర్ళాం లూం
శ్రీరవాం రిసాళ్ళాం శుంగళ్ళత్రీ యూం: వీక్షిమీం చిశ్లీం
శ్ళాంశ్ళ లనస్త్రీ త్రీ మనాంవమూం చీత్రీరీ వీక్షిమీ
కాం మ్షాంఖేనచాళ్యాం: వీం చీంర్త్రీరజాం ధిళ్ళనచాళ్యా
చశ్లీంయా చీరస్తు చీల ప్లైశ వుసిశ్శేంవశ్లీత్రీ శ్ళచిమ్ళ
కాంరంతర్యా త్రీ చికాత్రీళ్ళర్ధవర్భంతరంసిధి సిమ్లీచి ళ
ల వాంమ్షాం గు అప్లీంయా తీసాంమి బుద్ధి సాంధ్ళ తుం

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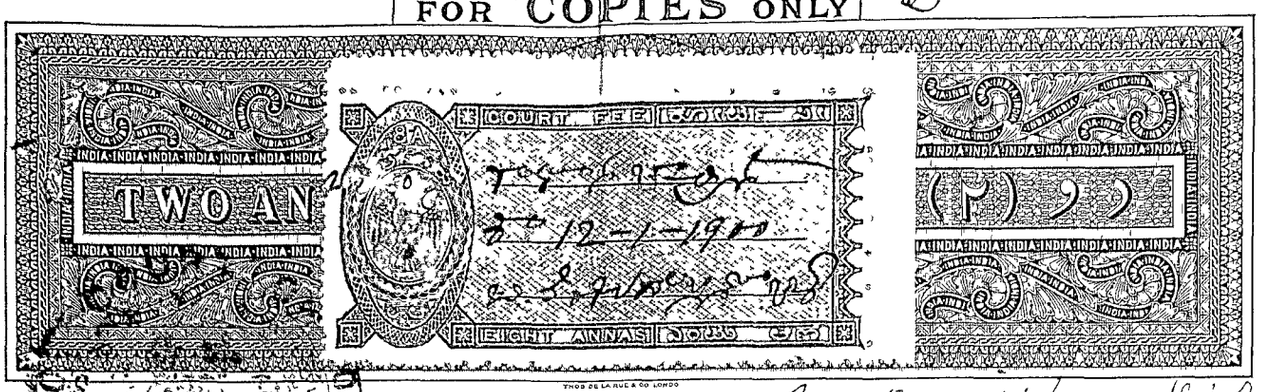

Exhibit XI produced by the witness Raghubhushana Tirtha Swami in O.S. 39 of 1899
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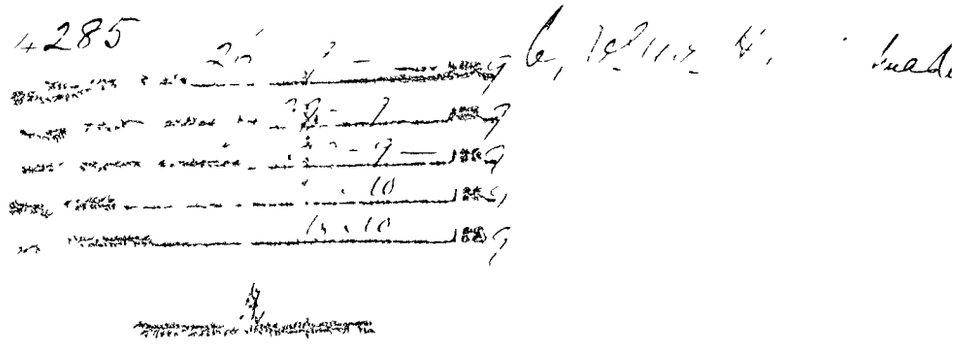

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30-9-09

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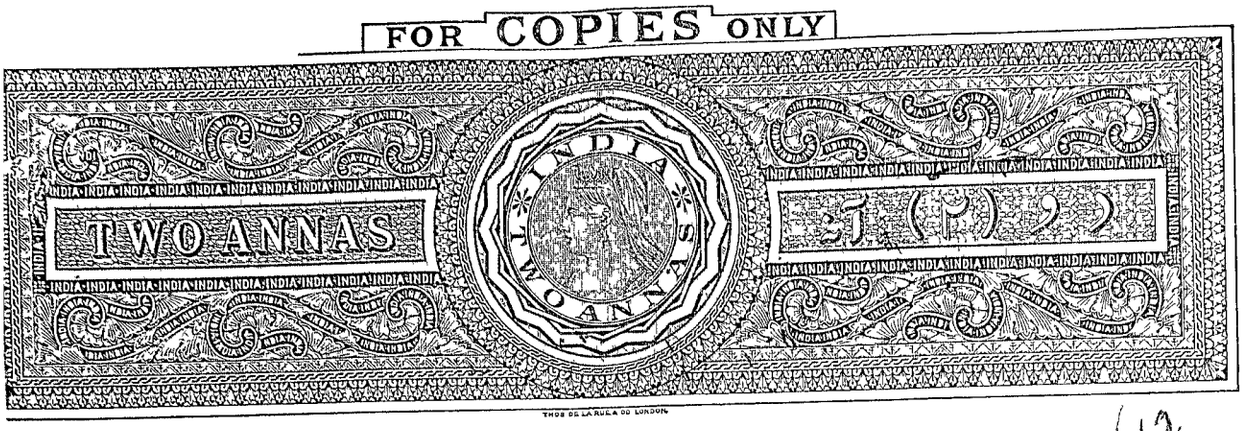

13.

[illegible]

1/6 C. Produced by the witness Raghabhushanathata
Swami. in S. 39 of 1899. Dated 25. 9. 99.
3. 9. 99

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2

[illegible]

[illegible]

(129)

No 7158

Sowerby Collection

30.9.99

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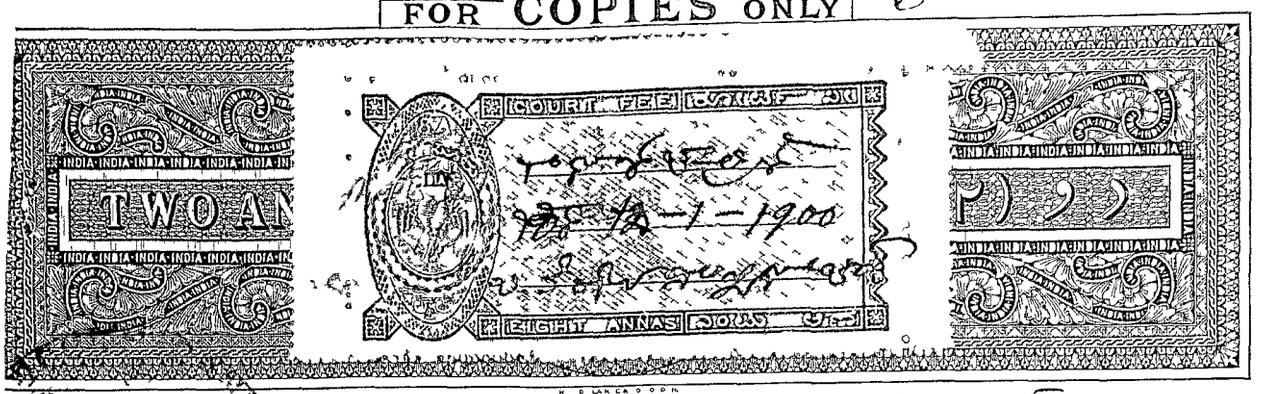

श्रीमद्यजनादिषट्कर्मनिरतराद्राज
मान्यराजेश्रीमन्मठकट्टीमठदपा
रपत्यगारअनंतभट्टरिगे—

कन्नरसंस्थानद कहलशिगिश्रीक्षेत्रस्थमठदकमलभट्ट व कट्टीरामाचार्यज्योतिषीरामभट्टबाबाभ
तथासत्यबोधाचार्यमोदलादयावद्वैदिकरुतथाअरमनेमुद्राधारिगळादसंणप्पाकुलकर्णिश्रीपति-
यरुसब्बरायरुनरसप्पाजीवप्पासंणप्पानायीकप्पुट्टप्पानायीकदेवप्पामुजमदारमोदलादअशे
षहस्तरुकृतनमस्कार- तरुवाय- नावुसर्वरुवृषसंवत्सरफाल्गुणबद्यतृतीयापर्यंतरक्षेमदल्लिवे
नेंमक्षेमबरोदु-संतु-निंमश्रीमनकट्टीमठदश्रीरघुनाथतीर्थश्रीपादंगळवरु ईफाल्गुणवद्यप्रतिपदा
शुक्रवाररात्रियल्लिदेवीउपद्रवदिंदाबहळअशक्तरादद्दरिंदानंम सर्वरन्नुकरि सिकोंडुईनंमसंस्थान
नेंमल्लिअंदेनंमकाल आदपक्षदल्लिनीवु सर्वरुपुन: संस्थानस्थापनमाडल्लु नंमद्वैतसंस्थान
श्रीभंडारकेरीमठदश्रीस्वामिगळन्नुकरिशिकोंडुनंमश्रीमनकट्टीमठदपारपत्यगारअनंतभट्टरज्येष्ठ
पुत्रनागिआश्रमकोडिशिरल्लिगेकळुहिसिकोंडु श्रीदेवरन्नुसंस्थानसहनिमगेतरसिकोंबोविषयल्लिनिम
गेपत्रबरदुतल्लिसिअवरुबंदनंत्रसंस्थानवन्नुअवरस्वाधीनमाडिरिमत्तुनीवुसंस्थानकेपूर्वदारभ्यअ-
भिमानिगळागिसीरीमंतनंम सर्वरमुंदेहेळिदरुमरुदिवसा वद्यद्वितीयाशनिवारमुक्तरादृत्तत्रयुक्ता
आस्थळदल्लिआसंस्थानकेअधिकारिगळन्नुमाडिसिअवरन्नुरल्लिकळिसिकोंडुरेईसंस्थानअवरस्वाधी
नमाडिकळुहिसिकोंडुनेवेंईअभिप्रायवंतुकिनरसंस्थानदेसाईश्वरीगेबरकोंडियेवेंआज्ञापत्रकारआ
अभिप्रायवन्नुहिंदिनिंदाबरदुतिळिसल्लेचेंमिकलादयावत्तुदंतोत्तवन्नुवे॥नरसिंहाचार्यरुमुखत:
हेळलागितिळदीतु लोभदरबेकु इतिनतितत्तयः रुजुकमलभट्टमठद— रुजुरामभट्टज्यो
तिषी— रुजुरामाचार्यकट्टी— बाबुभट्टमंत्रपुष्प— सत्यबोधाचार्यगीकाक-

(232)

(127)

№ 6606.

Soobš. N. Ukhtomskij.

22-9-99 Braun

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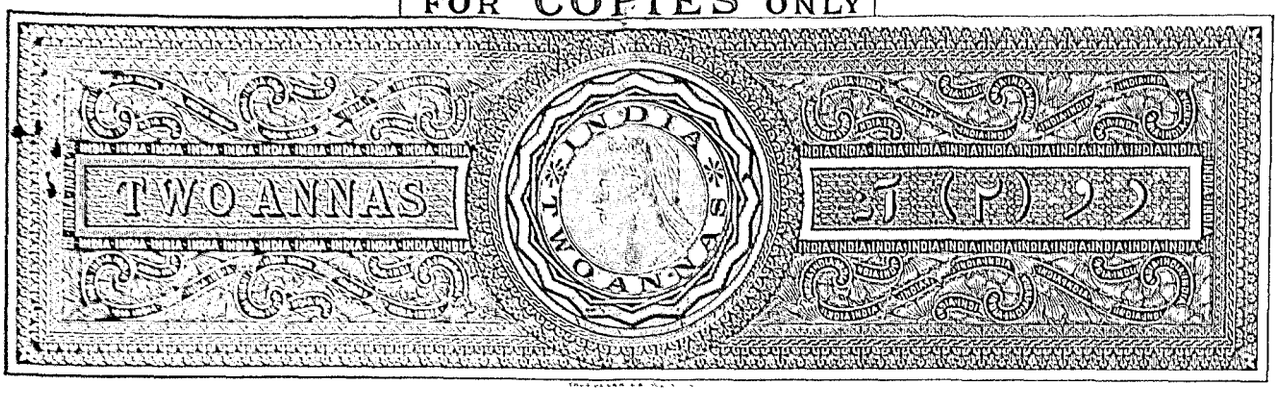

4285 26—9— 9 by Block H Krishna Rao
29—9— 9
30—9— 9
[illegible] 9
[illegible] 9

(125)

№ 6805

Sowk. ф. N-k. knigi.

22 - 9 - 29 Москва

INDIAN TELEGRAPH

Monthly Lo at No

From

Station

Words	Day	Hour	Minute.
46.			

Official Instructions.

From (Person)

Personal

Recd. from

L N

Hrs. Mts By

Sent to

At Hr Mts By

L N.

Postmaster

Date

MUZRAI

189

From

To

The Asst. Commissioner

Dated 14/12/98

Despatched 14

Received

General No. 712

Muzrai F. No.

Enclosure No. 3.

In forwarding the manually noted petns praying for the recognition of the nomination of One. Gopalakrishnabhatta as Priest of the Bhandarkere Matt (in Udipi Taluk of the South Canara Dist)

No. 794 dated 21st Nov 1898 from the Asst Commissioner Udipi

Telegram dated 22nd do — do —

No 799 dated 25th Nov 1898 from the Varidars of Hanakalu Magani Udipi Taluk

in the place of Sri
Hy Vidya Samudra
Theertha Sripadangalavaru.
(deceased) has the
higher Enquire
if the Khaudankere
matt is in ~~enjoyment~~
the enjoyment of
any land or cash
in any land to request
the Mrs of a brief
report on the subject
of the petn

B.O

Asst-Secy

MUZRAI

189 1122

From

THE SECRETARY TO THE
GOVERNMENT OF MYSORE.

To

The Dy: Commissioner
Shimoga Dt

Dated 8 August 189 5

Despatched

Received

General No. 152

Muzrai F. No

Enclosure No.

This Office Docketed
No 712 ... of the Dec'r 95
enquiring of the Bhandar-
-dar Brah's in the enjoy-
ment of any land or-
-ch mam endowed by
to submit a brief report
on the subject of the letters
forwarded therewith.

Has the honor to draw
attention to the above
and to request that

report called for may
be expedited.

(V)

By order

Mus Secy

COURT FEE
ONE ANNA

OFFICE OF THE DEWAN OF MYSORE,
MUZRAI DEPARTMENT.

Name of Petr.

Date of Petition

Regr. No. 311 Date of Registering 5-7-11

12

Rs

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rate course

6/6

ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸಿ. ಪ್ರತಿಯೊಂದಕ್ಕೂ ಎರಡು ಅಂಕಗಳು.

1. ಸಂಖ್ಯೆಗಳ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ವ್ಯತ್ಯಾಸ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

2. ಒಂದು ಸಂಖ್ಯೆಯ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ಗುಣಲಬ್ಧ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

3. ಒಂದು ಸಂಖ್ಯೆಯ ವ್ಯತ್ಯಾಸ ಮತ್ತು ಅವುಗಳ ಗುಣಲಬ್ಧ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

4. ಒಂದು ಸಂಖ್ಯೆಯ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ವರ್ಗಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

5. ಒಂದು ಸಂಖ್ಯೆಯ ವ್ಯತ್ಯಾಸ ಮತ್ತು ಅವುಗಳ ವರ್ಗಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

6. ಒಂದು ಸಂಖ್ಯೆಯ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ಘನಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

7. ಒಂದು ಸಂಖ್ಯೆಯ ವ್ಯತ್ಯಾಸ ಮತ್ತು ಅವುಗಳ ಘನಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

8. ಒಂದು ಸಂಖ್ಯೆಯ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ಗುಣಲಬ್ಧ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ವರ್ಗಗಳ ಮೊತ್ತವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

9. ಒಂದು ಸಂಖ್ಯೆಯ ವ್ಯತ್ಯಾಸ ಮತ್ತು ಅವುಗಳ ಗುಣಲಬ್ಧ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ವರ್ಗಗಳ ಮೊತ್ತವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

10. ಒಂದು ಸಂಖ್ಯೆಯ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ವರ್ಗಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ಗುಣಲಬ್ಧವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

11. ಒಂದು ಸಂಖ್ಯೆಯ ವ್ಯತ್ಯಾಸ ಮತ್ತು ಅವುಗಳ ವರ್ಗಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ಗುಣಲಬ್ಧವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

12. ಒಂದು ಸಂಖ್ಯೆಯ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ಘನಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ಗುಣಲಬ್ಧವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

13. ಒಂದು ಸಂಖ್ಯೆಯ ವ್ಯತ್ಯಾಸ ಮತ್ತು ಅವುಗಳ ಘನಗಳ ಮೊತ್ತ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ಗುಣಲಬ್ಧವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

14. ಒಂದು ಸಂಖ್ಯೆಯ ಮೊತ್ತ ಮತ್ತು ಅವುಗಳ ಗುಣಲಬ್ಧ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ವರ್ಗಗಳ ಮೊತ್ತವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

15. ಒಂದು ಸಂಖ್ಯೆಯ ವ್ಯತ್ಯಾಸ ಮತ್ತು ಅವುಗಳ ಗುಣಲಬ್ಧ ಕೊಟ್ಟಿದ್ದರೆ ಆ ಸಂಖ್ಯೆಗಳ ವರ್ಗಗಳ ಮೊತ್ತವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಒಂದು ಸೂತ್ರವನ್ನು ಬರೆಯಿರಿ.

ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸಿ. ಪ್ರತಿಯೊಂದಕ್ಕೂ ಎರಡು ಅಂಕಗಳು.

[illegible]

[illegible]

[illegible]

[illegible]

1. [illegible]

2 [illegible]

[illegible]

[illegible]

3 [illegible]

4 [illegible]

5 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

117

1899-1900

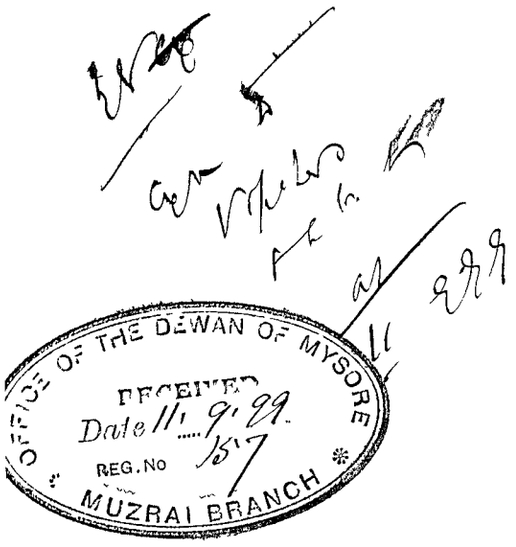
From The Deputy Commr.
Chinnagiri district

To The Secretary to the
Government of Mysore
Enquiry Department

Dated 6th
Despatched } September 1899
Received

General No 1998
No

Enclosure No. 3



In reply to No. 712
dated 14th December
1898, recommends
that the nomination
of Gopalakrishna Naidu
as Priest of Bhandara
Kere Inam may be
recognised by Govt.

Vide No 587

No. 199 Rev. 7
8

Commrs Office,
Shimoga District
6th September 1899

(116)

To

The Secretary to the Govt of Mysore
Enquiry Department

Sir,

In reply to your docket No. 712 of the 14th December 1898 forwarding certain petitions for report, regarding the recognition by Government of the nomination of one Gopalakrishna Bhatta as the Priest of the Bhandarkere Mutt in Ardipi (South Canara District) in the place of Sri Vidya Samudra Tirtha Swamii (deceased), I have the honour to

report that the Mutt in question is in enjoyment of an annual cash allowance of Rs. 174-9-", the payment being made in the Nagar Taluk Treasury.

2. As to the eligibility of the person nominated as priest of the Mutt, the Amildar of Tirthalli reports that he is pronounced to be fit to fill the office, by all the persons who were consulted on the subject. The installation is reported to have been duly made by the Swamii of the Bhimankatte Mutha.

3. As the said installation seems to have been reg. [illegible]

I recommend that the nomination of Gopalakrishna Bhatta as priest of Bhandarkere Matt may be recognised by Government.

4. The enclosures received with the above are herewith returned.

I have the honour to be
Sir
Your most obedt. servt.

H. Maigen-dagt
Deputy Commissioner
Shimoga

MRL

(113)

MUZRAI

1899

From

THE SECRETARY TO THE
GOVERNMENT OF MYSORE.

To

The Dy Comr,
Shimoga D.t.

Dated 11th Decr

Despatched

Received

General No. 587
Muzrai F. No

Enclosure No. 371

His Letter No 199/8 dated 6th Sept.r 1899 recommending that the nomination of one Gopal Krishna Bhatt as priest of the Bhandarkere Matt at Udipi may be recognized by Govt.

In the above, the Dy Comr reports that Vidya Samudra Thirthaswami the former Guru of the Bhandarkere Matt is dead and that Gopal Krishna Bhatt has been nominated

by the Swamis of the Bheemankatte
Matt. But in a petn received
in this office from the residents
of Harehalli, Kodihi Taluk,
the petitioners state that the
Bheemankatte Matt has no
right whatever to interfere
in the nomination of priests
to the Bhandarkere Matt. On
the contrary they allege that
it is the Bhandarkere Matt
that has a right to nominate
priests to the Bheemankatte
Matt. Before passing final
orders in the case, the Dy
Comr is requested to enquire
and report if there has
been any previous instance
of the Swamis of the Bhee-
mankatte Matt nominating
a priest to the Bhandarkere
Matt.

2. The enclosures to this letter under
reference are herewith sent together
with the petn referred to in para 1 supra
for perusal and re-submission

B.P.
12

Mux

1899 1900

(11)

FROM
The Deputy Commissioner
Shimoga District

To
The Secretary to Govt of Mysore
Muzrai Department

Dated 7th

Despatched " March 1900

Received

General No. 778

No. 28

Enclosure No.

OFFICE OF THE ... OF MYSORE
RECEIVED
Date 9-3-1900
REG. No. 64
MUZRAI BRANCH

(1)

With reference to Secretary
No 587 of the 11th December
last reports that the power
of appointing a successor when
a vacancy occurred in either
of the Bhimana Katte mutt
or Bhandara Kere mutt, appears to have been exercised
by the head of the other mutt
only when the deceased
priest fails to nominate
his successor and submits
a copy of report / enquiry
held by the 1st Asst Commissioner into the matter

Vide Revenue 1120 dt 23/4/00

1899 1900 (110)

Deputy Commissioner's Office
Shimoga District

No. 778/28

Dated the 7th March 1900.

To

The Secretary to the Govt of Mysore
Inam Department.

Sir

With reference to your No 587 dated 11th December 1899 requesting to enquire and report if there has been any previous instance of the Swami of the Bhimanakatte Matt nominating a priest to the Bhandara-kere Matt I have the honour to state that the matter was enquired into by the late

1st Assistant Commissioner, to whom it was referred for report. From the report received from that officer and copies of documents produced before him by the Bhimana Katte mutt in course of the enquiry, it seems that both this and Bandar-Kere mutts were founded by one and the same person and that the power of appointing a successor when a vacancy occurred in any of these mutts, appears to have been exercised by the head of the other mutt. It would also appear from the said documents and the statement of the Official deputed by the Bhimana Katte mutt who was examined by the Assistant Commissioner that such power is

is exercised only when the deceased priest fails to nominate his successor and that there was no occasion for the exercise of the power by either of the priests for many years past. (1.08)

2. The present appointment of a priest to the Bhandara Kere mutt seems to have been based on the authority of the above precedent.

3. Copy of the 1st Assistant Commissioner's report with its enclosures in original are forwarded for information.

I have the honour to be,
Sir,
Your most Obedient servant

H. Manjunadayya
Deputy Commissioner
Shimoga District

CSB

1st Assistant Commissioner's Office
Shimoga Dist

63
File of
re: Mahes.

Shimoga, 17th February 1900.

To,
The Deputy Commissioner
Shimoga Dist

Sir
With reference to your docket
N° 1469 of the 17th December last
forwarding for enquiry and report
a copy of the Mudrai Secretary's
docket N°. 587 of the 11st Idem, I
have the honour to report that in
answer to the requisition to produce
evidence (if any) of any previous
instance of the Swami of the Bhimana
Katte mutt having nominated a
priest to the Bhandara Kere mutt
the Swami has sent in the accom-
panying written Statement and
copies of 6 documents

of his statement.

Not being able to make out the bearing of the said documents when the question at issue, the Swami was asked to depute an experienced official of the mutt, and such an official has been examined and his statement is herewith forwarded.

From the statement of the said official, who is but a young man it would appear that for the last 2 centuries there was no occasion for the exercise by the Brihmana Kalle Swami, of the power of nominating a priest to the Bhandar. Kere mutt, and that the said power is exercised only when the Yalle or priest dies without having a successor as in the present case.

Of the documents produced No. 1 is something like a genealogical tree. It is said to have been

been prepared from a work called ಸಂಪ್ರದಾಯ and certified as such by the Swami himself. It is put in to show that one Viswa murti of Bhimana Katte mutt appointed priests both to Bhimana Katte mutt and Bhandar Kere mutt. When these appointments were made, it is not possible to ascertain.

No. 2 is a copy of Copper Sasanam in respect of an Inam granted by Janumejayaraya to Ayyavalya a-natha Swami of Bhimana Katte mutt. This is put in just to show how ancient the Bhiman Katte mutt is.

No. 3 is a copy of Guru Pelege of the Bhimana Katte mutt.

No. 4 is presumed by the witness to be more than 200 years old and contains an allusion to the Swami of Bhimana Katte mutt having appointed a priest to ~~the~~ Bhandar Kere mutt

No 5 is also an ancient document in which one of the Swamis of Bhimana Katte mutt is said to have declared on his deathbed that Bhandara Kere mutt and his own mutt being joint or ತೊ-ತೊ- mutts his successor should be given 'Asrama' of ತೊ- by the Bhandara Kere mutt

No. 6 is a copy of a petition dated 11th October 1899 addressed to the present Swami by the people of Hanchalli Nagani, Adapi Taluk praying for the appointment of a priest to the Bhandara Kere mutt.

If according to the Counter-petitioners the Bhandara Kere mutt has a right to appoint priests to Bhimana Katte mutt it may be assumed that these mutts are joint or ತೊ-ತೊ- mutts That being so the Swami of Bhandara mutt having died without a

appointing successor, the only authority who could appoint a successor was the Survivor of the Bhimana Kalle Mutt.

The enclosures of your docket are returned.

I have &c

(Signed) C. B. Seshagiri Rau

1st Assistant Commissioner

'Copy'

H. Manjunadayya,

Deputy Commissioner

CSD

× × × × × × × × × ×

5 భండారి తిక్కేశివుతదయిం
గినస్థాళిగళాందవిదివ్వినిధిశిలద్ర
స్థాళిరు. యిత్తలాంగిస్పల్పశాల
దిందస్పల్పబుద్ధిస్థాస్థిశేయి
ల్లదవరాంగిశువచాంద్రు. అవర
నిళ్ళి అహన్నిలతళ్ళిలోంతిపాల్ల
లవశిలతెకొళ్ళిగళన్నునరిసువద
ళ్ళిమాంత్ర లవరు అశక్తరాంగియి
రుత్తారే——

6 ఈప్రకారదిందవరనిం
సిద్ధినదఆతళ్ళశేయున్నునరిసువ
శిళ్ళిద్దల్లిరాంతినతరిస్థుళ్ళిశోంలపుద
నవరుత్రళ్ళిలతేవుళ్ళిసోలిబరనన్ను
సోలిసిశిద్ధారే. అవనవలు మాం
త్ర అల్లయు ఆతళ్ళశేయు. సరియుం

గింయుం. శ్రీమ వాంగియుం. నాళ
ంయుక్కా వుంటు. అవర దేల వరవుం
భూలనుం ఆళ్వార్ నేలబ లేలుం
శ్రీవిల్లిపుత్తూరిమం డోంట్రుం
గిద్దే. అదరంకే దేల వరవుంభో
ంయుం శ్రీమ వాంగినరియుక్కా
వుంటు —

7 యింద్రా సంగతియుల్ల భిల
వునకిష్టమిల్లై. ఆమతదశ్రీం
మదేలవర విగ్రహవన్న డావగాందయుం
శాంపుతిత్తు కోండ్ర బిలకేందు శిల
కాలదిందనిరిల్లే సుతి భ్రవన్న-
యిప్పిన వన్నవరివుం కిళి కోండ్ర
వదత్తే యిదువందునియు యువేం
దువుం డిసికొంరుభ్రంతాంరికేరి
గిశందు ఆమత వన్న వళగినుగ్గు

వదతి మాండవ్యస్తమేవ మాండవ్యం
దమిల్లలాం- తిభ్రమంతాంతికేరివత
దవిదివ్యని దిశిలద్రణిస్థాం మిల్లరశిష్యకం
శవందు లాశ్రమ మకోంట్లు లవతిశ
విదివ్యకుం ద్రాంశిలద్రణిస్థాం మిల్లరు
యంశడినంతిష్టు లవరన్న శిష్యనం
గడయింట్లు కోంండి ద్రాంశ- భ్రమంతం
తి శేశిమతదడిలవరువస్తారిసిలుంక్ష్మి
నశిష్యు లాతివివ్యకుంద్రాంద్రణిస్థాం మిల్లరశి
నరింద దక్షిణా శినడనభుంతిణినోల
ఉ కోంలుటత్రిమనంశరు 39 నేవం
దు శివలోవ్వభ్యలుం మంతిద్రాంశ-
లాతివిభ్యదగ్గ యుం మీందలాందయ
ల్లాత్రశంసిగళ్లు యుక్తిద్రాంగలతో
బాంశి వుంటు

MUZRAI

189

From

To

The Deputy Commissioner
Shimoga District

Dated 23rd April 1900

Despatched

Received

General No. 1120

Muzrai F. No.

Enclosure No. Up file 01

Correspondence ending with his Letter No. 778/28 dated 7th March 1900, regarding the nomination of a new priest to the Bhandarakere Mutt by the Bhoomiana Katte Mutt in the Tirthahalli Taluk.

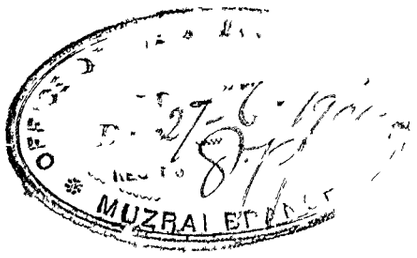
Has the honour to forward herewith an extract from a petition received in this office from certain disciples of the Bhandarakere Mutt in which it is alleged that, owing to the mental aberration of the present old Srivaishnava Vidya Mohe Teerthaswami the administration of the affairs of the Bhandarakere Mutt have now been entrusted to a Manager appointed by the District Court

of South Canara and that the Swamie of the Bhimankatte Matt in Sirthally Taluk has, in the name of Gopala Krishna Bhatta, the Guru elect of the Bhandarakere matt now instituted a Civil suit No OS 39 of 1899 in the Sub-Court of South Canara for the recognition of his, Gopala Krishna Bhattas, nomination as priest of ~~that Bhandarakere matt and~~ that matt and for the possession of the matts properties. Before passing orders on the Dy Comrs recommendation to recognize the nomination of Gopala Krishna Bhatta as priest of the Bhandarkere matt, the Dy Comr is requested to ascertain and report, if, as a matter of fact, a Manager has now been appointed by the Dt Court of South Canara to manage the affairs of the Bhandarkere Matt and also, whether a suit has been filed by the in the name of the said Gopala-Krishna Bhatta in the Sub-Court of South Canara, as alleged by the petitioners.

The Remarkar records are ~~been~~ sent herewith.

B
A/

ಸಂಸ್ಥೆಯ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಎಂ. ಎಸ್. ಪಾಟೀಲ ಅವರು ಸಂಸ್ಥೆಯ ಸಾಧನೆಯ ಬಗ್ಗೆ ಮಾತನಾಡಿ ಸಂಸ್ಥೆಯು ಈಗಾಗಲೇ ಸುಮಾರು 2000 ಕ್ಕೂ ಹೆಚ್ಚು ಮಹಿಳೆಯರಿಗೆ ಸ್ವಯಂ ಉದ್ಯೋಗ ತರಬೇತಿಯನ್ನು ನೀಡಿದೆ. ಅವರಲ್ಲಿ ಅನೇಕರು ಸ್ವಂತ ಉದ್ಯೋಗ ಪ್ರಾರಂಭಿಸಿ ಸ್ವಾವಲಂಬಿಗಳಾಗಿದ್ದಾರೆ. ಇನ್ನೂ ಅನೇಕರು ಸಂಸ್ಥೆಯ ಸಹಾಯದಿಂದ ಸಾಲ ಪಡೆದು ಸ್ವಂತ ಉದ್ಯೋಗ ಪ್ರಾರಂಭಿಸಿದ್ದಾರೆ. ಸಂಸ್ಥೆಯ ಕಾರ್ಯದರ್ಶಿಗಳಾದ ಶ್ರೀಮತಿ ಸುಮಿತ್ರಾ ಕುಲಕರ್ಣಿ ಅವರು ಸಂಸ್ಥೆಯ ಮುಂದಿನ ಯೋಜನೆಗಳ ಬಗ್ಗೆ ಮಾತನಾಡಿ ಸಂಸ್ಥೆಯು ಮುಂದಿನ ವರ್ಷ ಗ್ರಾಮೀಣ ಪ್ರದೇಶದ ಮಹಿಳೆಯರಿಗಾಗಿ ಹೊಲಿಗೆ, ಕಸೂತಿ, ಮತ್ತು ಬುಟ್ಟಿ ತಯಾರಿಕೆಯ ತರಬೇತಿ ಶಿಬಿರಗಳನ್ನು ಆಯೋಜಿಸಲಿದೆ ಎಂದು ತಿಳಿಸಿದರು. ಕೊನೆಯಲ್ಲಿ ಸಂಸ್ಥೆಯ ಖಜಾಂಚಿಗಳಾದ ಶ್ರೀ ರಾಜೇಂದ್ರ ಶೆಟ್ಟಿ ಅವರು ವಂದನಾರ್ಪಣೆ ಸಲ್ಲಿಸಿದರು. ಸಭೆಯಲ್ಲಿ ಸಂಸ್ಥೆಯ ಸದಸ್ಯರು, ಹಿತೈಷಿಗಳು ಮತ್ತು ಸ್ಥಳೀಯ ಗಣ್ಯರು ಉಪಸ್ಥಿತರಿದ್ದರು.



189

FROM

To

Dated

Despatched

Received

General No.

No.

Enclosure No.

No 10 Dated [illegible]

Deputy Commissioners Office
Bhandara the
25th January 1900

(91)

To

The Secretary to the Government of
Nagpur Department

Sir,

With reference to your Circular No. 1120 dated 23rd April 1900 requesting to report whether a manager has been appointed by the District Court South Canara to manage the affairs of the Bhandara Kasba Guntha and also whether a suit has been filed in the name of Gopal Venkatrao Bhatta in the Sub-Court of South-C[illegible] for the recognition of his nomination as priest of Bhandara Kasba

Quattara and for the possession
of the Quattara properties, I
have the honour to report
that Major General Lentaigne C.B.
agent of the Rhine and Quattara
Quattara has admitted the above
facts in his statement before
the Arbitrators of Tribunal,
which I am informed is herein
enclosed for information.

2. The enclosures received
with the above are herewith
returned.

Please the honour to be
Sir
Your most obedient
Servant

Respectfully your most
obedient servant

MUZRAI

89

1902-03-

From

THE SECRETARY TO THE
GOVERNMENT OF MYSORE.

To

The Deputy Comm^r.,
Shimoga District.

Dated 25th Octr 1902.

Despatched

Received

General No. 813.
Muzrai F. No.

Enclosure No.

His letter No. 1084/42, dated 25th June 1900, reporting that the Agent of the Bheemanakatte matt in the Meerthalli Taluk, has deposed that a ~~suit has~~ manager has been appointed by the Dt Court of South Canara to administer the affairs of the Bhandarakere matt in Udipi, and that a suit has been filed in the Subjudge's Court of South Canara in the name of Gopalakrishna Bhatta, the Guru elect of the Bhandarakere matt for

No. Recognition of his nomination
and for possession of the Matt's
properties.

——"——

With ref.ce to the above,
has the honor to enquire whether
the civil suit alluded to in the above
was finally decided, and if so,
to report the result thereof
at an early date.

By order,

24/10/02

Dy Secretary
Mun. Deptt.

ds

1904

From M. S. Narayana Rao Esq
Deputy Commissioner
Shimoga District

To M. Shama Rao Esquire M.A
Secretary to the Government
Muzarai Department

Dated 23rd May 1904.

Despatched

Received

General No. 657
No. 47

Enclosure No. one file

With reference to
docket No 313 dated 25th
October 1902, I have the honour
to forward a copy of the Judgment of
the High Court of Judicature
at Madras, together with the
Vernacular correspondence

Refer file
Ans 15/04.
W

No 657 en 1 file
47

Deputy Commissioner's Office
Shimoga District
Date 23rd May 1904

(86)

From;

M. S. Narayana Rao Esquire
Deputy Commissioner
Shimoga District

To, M. Shama Rao Esquire M.A.
Secretary to the Government Esqrs
Nuzarat Department

Sir, With reference to your docket No 813 dated 25th October 1902 enquiring the result of the Civil Suit instituted in the District Court of South Canara by Gopal Krishnadhatt, the Guru elect of the Bhandarkere Matt nominated by the Swamie of the Bhimanakatte Matt in the Shirtalli Taluk, I have the honour to state that the case was decided against the said Guru elect of Bhandarkere Matt, in the High Court of Judicature of Madras.

2. The Vernacular correspondence ending with Shirtalli Taluk Amildar's D.Dilla No 453 dated 6th May 1904 containing a copy of judgment passed by the High Court of Madras is herewith

(85)

herewith submitted for information
and kind return.

I have the honour to be,
Sir,
Your most Obedient Servant
Wm Ransom Wells,
Tax Deputy Commissioner
Ithaca District

Ithaca

Published in ILR III

In the High Court of Judicature at Madras

Wednesday, the sixth day of January

One thousand nine hundred and four

Present:-

The Honourable Sir. S. Subramania Aiyer, Officiating Chief Justice,

And

The Honourable Mr. Justice Bhashyam Iyengar.

Appeal No. 227 of 1900.

Vidyapurna Tirtha Swami, minor, by next friend Vyasa Charya - Appellant (Plff).

1. Vidyanidhi Tirtha Swami, (died) a lunatic adjudged to be so under Act XXXV of 1858.
2. Kesavachary (removed).
3. Vibudhapriya Tirtha Swami of Admar Mutt.
4. Ananthachary,
5. Varamballi Subbaraya.
6. Handadi Monappa Seth
7. G. Anjanathayya was made party respondent in place of Kesavachary the 2nd respondent removed (vide order on C. M. P. No. 583 of 1901, dated 1st October 1901).
8. Vidhivarandi Tirtha Swami, legal representative of the deceased 1st respondent (Vide order on C. M. P. No. 669 of 1902).

Respondents (Defendants) party respondent as plaintiff removed and legal representative of deceased 1st respondent

Appeal against the decree of the Subordinate Judge's Court of South Canara in Original Suit No. 39 of 1899.

This appeal coming on for hearing on Thursday, Friday, Monday, Tuesday and Wednesday, the 12th, 13th, 23rd, 24th, and 25th November 1903, and the case having stood over for consideration till this day, their Lordships delivered the following

Judgments:-

The Officiating Chief Justice:— The plaint mentioned Mutts, Bhandarkere in South Canara and Bhimasehi in Mysore Territory, are two ancient mutts presided over by Swamis or ascetic heads of the Madhwa persuasion. The case of the plaintiff — a minor — is that the two mutts are dwandva or inter-dependent mutts, the Swami of each being entitled to appoint to the other, in the event of the Swami of either dying without having appointed and leaving a successor, or a vacancy otherwise occurring; that he was appointed as the head of Bhundarkere Mutt by the present Swami of Vasehi Mutt on the death of the one-

Vidyasamudra, who had been ordained and appointed by the 1st defendant the deceased Swami of Bhandarkere Mutt as his junior before he (the 1st deft) became and was on inquisition under Act XXXV of 1858, found to be a lunatic.

The argument on the plaintiff's behalf in the appeal was that the 1st defendant as Swami was in the possession of a trustee, that on his becoming a lunatic he ceased to be the head of the Mutt and that Vidya-samudra being dead at the date of the Pff's appointment, that appointment by the Bhima-shi Swami constituted the plaintiff the head of Bhundarkere Mutt. The contention on the other side was that there was no dwandra right as alleged, that the 1st deft's position as Swami was void of real analogy to that of a trustee, that his lunacy did not divest him of his right to the headship, that until his death there was no vacancy and the plff therefore derived no right to the Mutt by virtue of the appointment relied on by him, even

grounds

that the Bhimasehi Swami had the power to fill up a vacancy should any such have occurred.

The 1st deft having continued to be a lunatic down to his death pending the suit, the question for determination is, whether the appointment relied on by the plaintiff was made in circumstances which could confer on him the status claimed, assuming that the Bhimasehi Swami had a right to nominate as alleged — in short whether at the date of the suit or prior to it there was a vacancy in the headship of the Bhundarkere Mutt.

Now there can be no doubt that institutions of the class under consideration were established as centres of theological learning and in order to provide a line of competent teachers with reference to the established Hindu Creeds of the country. If any proof of this statement were necessary that is furnished by the unquestionable connection which exists between some of the

more important of this class of institutions and the leading exponents of the tenets of those creeds. As pointed out in Mr Ghose's Hindu Law, p. 680, no less than seven mutts, being among the most celebrated, owe their origin to the great Adwaita Philosopher Sankaracharya. Other mutts not less numerous or important following the tenets of the Visishtadwaita System of Ramanujacharya are traceable to that teacher. The well-known eight mutts at Udipi, the centre of the Dwaita system of thought, are on all hands admitted to have been founded by Madhwacharya, the great expounder of that system. The Sudra mutts of this presidency of which those at Dharmapuram and Tiruvadudhorai are the chief, represent what is known as the Saiva Siddhantam.

The influence exercised by mutts as centres of learning on the religious and other literature of the country cannot be denied. The varied and well-known contributions made thereto by the famous Vidyaranya Swami of the Sringeri or Sarada Mutt, or under his auspices are among the most conspicuous

Gyanji

of this kind. There is scarcely a branch of learning, considered by Hindus as important, to which Vidyaranya or the scholars whom he gathered round him, did not make valuable contributions, and it is to his commentaries that the modern world owes its knowledge of the traditional meaning of the oldest of sacred books — the Rig Veda. Nor has the influence of the mutts at Dharmapuram, Tiruvaduthorai, &c, on the Dravidian literature been inconsiderable. Though in recent times the men who have succeeded to the headship of the mutts have generally been inferior, their predecessors, as a whole, were men of learning and piety, who adequately ministered to the spiritual wants of the community, and even now the heads of some of these mutts enjoy the esteem of the community and continue to serve more or less the purpose intended. Such having been the origin and object of these institutions, which have embraced the whole Hindu population of the country, and numbered among their adherents and supporters, princes and noblemen, it goes without saying that the

establishment of these mutts was followed by their being more or less well endowed.

As to the rights of the Swamis in relation to the mutts and their endowments there was on the one hand the Cardinal principle of the Law of the land that properties given for the maintainance of Charities, religious or otherwise, were ~~generally~~ ordinarily inalienable, (West and Buhler, Hindu Law. pp 201-202, Maharanee Shibessouri V. Moodoornath, 13 M.I.A., 270; Prosunno Kumari V. Gopalachund, L.R 2. I. A. 145; Narayan V. Chintaman, I. L. R., 5 Bom 393, and Collector of Thana V. Hari Sitaram I. L. R. 6. Bom. 526) and on the other, the fact that the swamis were not mere employees or subordinates in the institutions but heads thereof, whose duty it was to promote learning and further the interests of religion, such heads moreover as ascetics not prone to be affected by motives incident to worldly life, requiring less restraint in dealing with property than ordinary men. It followed therefore that the Law gave them over what remained of the income after defraying the establish-

Charges

of the institution, a full power of disposition, while in respect of the corpus is treated the individuals composing the line of succession as in the position of tenants for life (Baboo Ananda Prasad v. Nil Madhab Bhose XX Suth W R Cru. Rulings, p. 471; Khusalchund v. Mahadevgiri, 12 Bom. H C R, p. 214). I think it right to add that I am unable to agree with the conclusion in 2 Madras 175, if that is to be understood as implying that a debt incurred by the head of a mutt, though proper and appropriate with reference to the head who incurred it, would bind the property of the institution in the hands of his successor even though the debt is not shown to have been incurred for a purpose necessary for the maintainance of the institution as a mutt

Nevertheless it must be admitted that there is no direct authority pointing out the precise jural character of the heads of institutions of the kind referred to above In determining what that is, it is but right and necessary to refer to the view taken by the Law with reference to another set of

institutions which owe their origin to the same causes that operated to bring mutts into existence. Of course, I refer to temples which along with mutts in order that organized worship of God and spiritual knowledge might go hand in hand, the religious instinct of the people designed as places of public resort for worship, and which were endowed far more richly than mutts. No doubt those that have made and still make such endowments do not look upon what the endowments are dedicated to in the light the laws view them. Even with reference to donors in countries where anthropomorphic ideas of God find little place, it has been observed:- "His worshippers who gave him lands and goods regarded him, if in one sense as a supernatural person, yet in another and a very real sense, as a natural person; he was no creature of human thought, he lived and could hold property" (Pollock and Maitland's History of the English Law, Vol. I., p. 481). It is not strange therefore that in a country like this where the sacred books of the people

abound in personified descriptions of the Deity, its power and attributes, the belief of donors ~~and~~ should be similar and even stronger as will be seen from Durga Prasad v. Shiva Prasad (7 C. L. R 278,) where Macdonnell and Tottenham J. J observed. "According to the Hindu notions when an idol has once been so to speak consecrated by the appropriate ceremony being performed and mantra pronounced, the deity of which the idol is the visible symbol resides in it." It is to give due effect to such a sentiment, widespread and deep-rooted as it has always been, with reference to something not capable of holding property as a natural person that the laws of most countries have sanctioned the creation of a fictitious person in the matter, as is implied in the felicitous observation made in the work already cited "Perhaps the oldest of all juristic persons is the God, hero or the Saint" (Pollock and Maitland's History of English Law, p 481).

That the consecrated idol in a duly Temple is a juridical person has

been expressly laid down in Manohar Ganesh v. Lakshmiram (I. L. R. 12 Bom., p. 247) which Mr. Pramathi Saraswati, the author of the Jagore Lectures on endowments rightly enough speaks of as one ranking as the leading case on the subject, and in which West J. discusses the whole matter with much erudition. And in more than in one case, the decision of the Judicial committe proceeds on precisely the same footing (13. Mr. I. A. 270. and L. R. 21. A. 145). Such ascription of legal personality to an idol must however be incomplete unless it be linked to a natural person with reference to the preservation and management of the property. Hence the treatment of idols, as if they were infants perpetually, and providing them with human guardians designated by various names in different parts of the country. In Prosonno Comar Debia V. Gopal chand (L. R. 2. I. A 145) the Judicial committe observe thus:- "It is only in an ideal sense that property can be said to belong

to an idol and the possession and management must in the nature of things be entrusted with some person as bailor or manager. It would seem to follow that the person so entrusted must of necessity be empowered to do whatever may be required for the service of the idol and for the benefit and preservation of its property at least to as great a degree as the manager of an infant heir" — words which seem to be almost an echo of what was said in relation to a church in a judgment of the days of Edward I: "A Church is always under age and is to be treated as an infant and it is not according to law that infants should be disinherited by the negligence of their guardians or be barred of an action in case they would complain of things wrongfully done by their guardian. While they are under age." (Pollock and Maitland's History, Vol I p. 483) — a principle which it were to be wished the Law had held fast to in the matter of the application thereof to a greater

extent than is now the case in connection with the law of limitation for suits.

Such being the position unequivocally taken up by the Law with regard to one set of these kindred institutions, it seems but right to adopt a similar theory with reference to the other set of institutions also with only so much modification as certain special features of the latter necessarily call for. In the case of temples the ideal person being the idol itself the natural custodian of the property, who has no beneficial interest whatsoever in the endowments, but occupies the fiduciary position of a mere manager — (Juggadamba Dosse V. Puddomoney Dosse, 15 B. L. R. 318 at p 330) may not improperly be looked upon as subject strictly to the liabilities of a trustee. In the case of the Mutt, however, though there are idols connected therewith, the worship of such is quite a secondary matter, the principal purpose of such an institution being the maintainance in circumstances likely to command due respect and esti-

a line of competent religious teachers, who as already shown are given for the welfare of the foundation itself a real and so to speak a beneficial interest in the usufruct, the restrictions governing the disposition whereof by them being of the nature of a mere moral obligation. Having regard to these facts it is obvious that the correct view to be taken is that in the case of Mutts the ideal person is the office of the spiritual teacher Acharya, which as it were, is incarnate in the person of each Successive Swami who for the time is a real owner and not a mere trustee.

He is, as he would be described in England, a corporation Sole. The circumstance that some controversy hang round this phrase of the English Law need not deter one from applying to cases like the present the concept which underlies it; the objection is but to the name (Woodeson's Venerian Lectures on the Laws of England p. 471), while the concept itself is not

peculiar to the System of (Lord Mackenzie's Roman Law, VII Edn, p. 163) and is as Mr. Salmond rightly observes, (Jurisprudence p. 347 note) perfectly logical and capable of serious and profitable uses, as shewn by the fact that modern legislation has in effect created similar legal persons with references to certain public offices. The following observation of the learned author just referred to (Jurisprudence p. 349), may be quoted as serving to clear up the source of error and confusion in regard to this particular kind of legal personality. "The chief difficulty" he says "in apprehending the true nature of a corporation sole is that it bears the same name as the natural person who is its sole member for the time being and who represents it and acts for it. Each of them is the sovereign or the bishop or the solicitor to the treasury. Nevertheless under each of these names two persons live, one is a man being administering for the time being the duties and affairs of the office

is visible to the eyes of laymen. The other is a mythical being whom only lawyers know of and whom only the eye of the law can perceive. He is the true occupant of the office. He never dies or retires; the other the person of flesh and blood, is merely his agent and representative through whom he performs his functions. The living official comes and goes but this off-spring of the law remains the same person." And it seems to me the concept thus well explained is the one best-adapted to carry out the objects and purposes of institutions of the character of these mutts.

This being my view as to the real and precise jural character of the head of a mutt under consideration, I must hold that the 1st defendent did not forfeit his position as head of the mutt by the mere fact of his lunacy, in the absence of any satisfactory evidence custom with reference to this particular

mutt — a point on which I am in entire agreement with the Subordinate Judge, considering that what evidence there is on the question points altogether against the existence of any such custom.

It is scarcely necessary to say that under the Hindu Law itself, lunacy does not operate to divest rights already acquired; and the analogy, so far as this question of lunacy is concerned, presented by the cases of a bishop and a beneficed clergyman in England is distinctly in favour of the conclusion arrived at by me. As in them so here, lunacy could only result in the lunatic's power of action remaining suspended during the continuance of the distemper and the vicarious discharge of his functions being provided for in accordance with the established requirements of the institution (Cf. Burn's Ecclesiastical Law, Vol I, p. 306 Title Co-Adjutor and Pope on Lunacy 2nd Ed, pp. 370-371) — a matter to which, as the evidence shows,

due attention appears to have been paid by the committee appointed to take charge of the estate of the 1st defendant when the inquisition was found.

It is thus clear that neither on the date of the plaintiff's appointment as alleged by him, nor at the date of his suit, was there a vacancy in the headship of the Mutt to be filled up by whomsoever such filling up may have had to be done. The appointment relied on by the plaintiff could not therefore be held to have conferred on him any right to the mutt, assuming the existence of the Swandva right, as to which, however, it is not in the circumstances necessary to give any opinion.

I would therefore dismiss the appeal with Costs. (one set).

Bhashyam Iyengar J.- The plaintiff (appt) a minor, sues for a declaration that he has been duly ordained and appointed

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Swami or head of the Bhavarkere mutt by the Swami of the Bhimaseli mutt, for recovery of possession of the mutt with all its properties and endowments, from the 2nd defendent, and for recovery from the 3rd defendent of some of the mutt idols and jewels in his possession. The plaint mutt which is endowed with landed property standing in the name of the presiding deity and an annual tasdik allowance from Government, is situate about ten miles from Udipi, the centre of Madhwa religion and is one of a number of ancient mutts in that part of the country, the Bhimaseli (or Bhimankatte) mutt (about 54 miles from Udipi) situate in the present Mysore Province is another of them. The plaint mutt was till lately presided over by the 1st defendent who admittedly had been duly appointed to the office by his predecessor. On the 24th June 1896, the 1st left was on inquisition found a lunatic by the District Judge of South Canara under Act XXXV of 18-

some time prior to his lunacy he had selected and ordained his brother's son Vidyasamudra, his disciple and Successor; and it is admitted that the said Vidyasamudra, a minor of about 15 or 16 years of age, continued to perform the worship of the deities of the mutt after the lunacy of his preceptor The disciple however died on the 9th October 1898, and the head of the Bhimasehi mutt, claiming that the two are dwandva mutts, purported to ordain and appoint the plaintiff as Swami of the plaint mutt on the 23rd November 1898. It is not clear from the plaint whether the plaintiff's appointment was as successor to the 1st defendant or to the deceased young Swami (the disciple of the 1st deft). The Bhimasehi Swami however, as the plaintiff's 20th witness, declared that he appointed the plff to succeed both, the 1st deft & the disciple. The position taken by the plaintiffs apparently is that the 1st deft by reason of his lunacy vacated his office

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that thereupon he was succeeded by his disciple Swami Vidyasamudra, that on the death of the latter without nominating a successor, the office of head of mutt became vacant and that the Bhimanakatte Swami by reason of the two mutts being dwandva mutts, was entitled to appoint him successor. In this view, it is contended that the appointment of the 2nd Defendant, under Section 9 of Act XXXV of 1858 as 'manager' of the estate of the 1st dept will be inoperative so far as the mutt and its properties are concerned — as the properties were held by the 1st dept. merely as trustee — though his appointment under Section 10 of the Act as the guardian of the person of the lunatic will hold good.

On the first of these points, the Subordinate Judge finds that 1— plaintiff has entirely failed to establish ... the head of the mutts forfeits or ... his office by reason of his becoming a lunatic. He further finds that there exists dwandva rights between

and the Bhimanakatte Mutt and that the plaintiff's appointment was therefore invalid even if there was a vacancy of the headship of the plaint Mutt. On these findings he has dismissed the plaintiff's suit; and the principal contentions raised in appeal are that the office has become vacant by reason of the 1st defendants' lunacy or that at any rate, in accordance with the principles of the law applicable to trustees, the appointment of the plaintiff as a new trustee or head of the mutt in place of the 1st defendant who has become lunatic is legal and valid and that the plaintiff has established the existence of dwandwa rights between the plaint mutt and the Bhimanakatte Mutt.

In the view which I take of the case it is unnecessary to consider and decide whether the plaint mutt and the Bhimankatte mutt are dwandva mutts. Having regard however to the fact that the 1st defendant died, since the institution of this suit and thus a vacancy has, in any view, occurred, I should have preferred to decide this

question also, if our decision thereon could bind all the parties concerned. But I refrain from doing so — though the point was argued before us at considerable length — as any decision that we may come to on the point, in the present suit, will not bind the Bhimankatte Mutt, the head of which is no party to this suit, nor the Paryaya Swami for the time being, of the Udipi Sri Krishna Temple, on whose behalf a right of nomination is set up, though he is no party to the suit and who, in fact, has, upon the death of the 1st defdt subsequent to this appeal, ordained and appointed a person as successor who for the purposes of this appeal has been joined as the (8th respondent and) legal representative of the 1st defendant.

On the other question argued before us, I am clearly of opinion that the Subordinate Judge has come to a right conclusion in holding that the 1st defendant has not vacated his office by reason of his lunacy. His conclusion is fully supported not only by the evidence of the defendants witnesses — some of whom are the heads of some

of the Udipi Mutts — but also by the evidence of several of the Plaintiffs witnesses — among whom also there are the heads of some others of the Udipi Mutts. An instance is also referred to by the defendants 10th witness, of a Swami of the Puttige mutt having been a lunatic for a time — during which his disciple performed the puja — and having resumed his office on recovery. In the present case too, the Subordinate Judge finds that the 1st defendant himself was on a former occasion a lunatic for about a year and then recovered for a short time and that even after he had been adjudged a lunatic in 1896, he has had lucid intervals. The evidence in the case as to the effect of lunacy is also in consonance with the principle of the Hindu Law that insanity does not divest a person of rights and estates that have already vested in him. The Subordinate Judge has therefore rightly held that the disciple Vidyasamudra never became the head of the mutt or succeeded the 1st defendant

that in fact he was never installed in the Gadhi on the declaration of 1st defendant's lunacy and that the mere fact of the disciple worshipping the mutt deities during his guru's insanity does not amount to his installation, as it is shown by the evidence on both sides that any other Swami also might on such occasion perform the puja.

I may add that the attempt made on behalf of the plaintiff to establish that the 1st defendant has also forfeited his office by reason of his immorality has entirely failed, as the 1st defendant has not, for any such cause, been outcasted or excommunicated as was once done in the case of the Bettige Swamy (Vide Ap No 66 of 1881) — in which case the head of the mutt can be properly deposed from his position.

No usage or custom having been proved regulating the procedure consequent on the lunacy of the head of a mutt, the important question to be decided is "what is the effect of it, under the general law, a

his relation to the mutt and its endowments?
On behalf of the Appellant it is urged by the learned Advocate-General, that the head of a mutt is a trus or at any rate his position is analogus to that of a trustee and that on the analogy of the English Law of Trusts — which is compendiously reproduced in Sections 73 and 74 of the Indian Trusts Act — it should be held that a new head of the mutt may be appointed in his place, by the person, if any, entitled to do so or by the Court, if the former head, by reason of his lunacy becomes personally incapable to act in the trust.

If the head of the mutt was a trustee and the trusts of the institution were of the class to which the general law of trusts relates, this argument will no doubt carry weight; and in a case, like the present, in which the head of the mutt has been on inquisition found a lunatic by the District Court, which

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"the principal Civil Court of original jurisdiction" referred to in Section 73 of the Indian Trusts Act — the person, if any, entitled to appoint a new head need not make any special application to such Court for an adjudication that the head of the Mutt, is by reason of his lunacy, personally incapable of acting in the Trust, but may without such application appoint a duly qualified person as head of the Mutt in the place of the lunatic. The fact that a manager of the lunatic's estate has, in this case, been appointed under Section 9 of Act XXXV of 1858, will make no difference (Cf. Lewin on Trusts, 10th Edition, p. 820; Pope on Lunacy, pp. 280 to 290) for the est. of the lunatic, whether the same be a trust-estate or his own, title still continue vested in him and the manager can only manage the estate of the lunatic, but not execute the trust which involves the exercise of discretion. The appointment of the 2nd Respt. in this case, as guardian of the person

manager of the estate of the 1st defendant (vide I. L. R. 21. Mad. 402) will be no impediment to the plaintiff's appointment as trustee and head of the plaint mutt, if the nomination of its head in cases of vacancy respectd, according to usage and custom, with the head of the Bhimasehi Mutt.

I am however of opinion that the head of a mutt, as such, is not a trustee in the sense in which that term is generally understood in the Law of Trusts, and the decision of the question under consideration cannot therefore properly be governed by the principles regulating the appointment of new trustees or by analogies derived therefrom. I may also add that in the case of hereditary trustees in India and other trustees having a beneficial interest in the trust property, the principles of the English Law of Trusts — embodied in the Indian Trusts Act — as to the appointment of new trustees, when trustee becomes incapable of acting

by reason of unsoundness of mind &c, are inapplicable. So far at any rate, as Mahaunts and heads of mutts are concerned, the real analogy is in my opinion to be derived from the law relating to Common Law 'Corporations' particularly 'Ecclesiastical Corporations Sole' for in many respects there is a striking similarity between these English Ecclesiastical Corporations and the ancient and well-established mutts in India like the plaint mutt. I am unable to accede to the learned Advocate-General's contention that the idea of a corporation is an advanced conception of jurisprudence unknown to the Hindu Law. Without implying that 'Trusts' in the ordinary sense are unknown or foreign to Hindu Law (See Jagore Case, L R. Ind. App. Sup. Vol at p. 71), I should say that the notion of a corporate body as a legal entity is clearly recognized and is decidedly more in conformity with the genius of the Hindu Law than the conception of 'trusts' (Webb v. Macpherson, recently decided by the Privy Council 1st July 1903, Vol VII, Calcutta Weekly Notes, p. [illegible]

In Manohar Ganesh Tamvekar v. Lakmi Ram Govindram (I. L. R. 12 Bom 247) Sir Raimond West, a profound jurist and eminent Hindu Lawyer observed (at pp. 263-264), "That the Hindu Law, like the Roman law and those derived from it, recognizes not only corporate bodies with rights of property vested in the corporation apart from its individual members, but also, the juridical persons or subjects called foundations. A Hindu who wishes to establish a religious or charitable institution may, according to his law, express his purpose and endow it, and the ruler will give effect to the bounty or at least protect it so far at any rate as it is consistent with his own dharma or conceptions of morality. A Trust is not required for this purpose; the necessity of a trust in such a case is indeed a peculiarity and a modern peculiarity of the English Law. In early times, a gift placed, as it was expressed, "on the altar of God" sufficed to convey to the Church the lands

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thus dedicated. Under the Roman law of pre-Christian ages, such dedications were allowed only to specified national deities. After Christianity had become the religion of the Empire, dedications to particular churches or for the foundation of churches and of religious and charitable institutions were much encouraged. The officials of the church were empowered specially to watch over the administration of funds and estates thus dedicated to pious uses, but immediate beneficiary was conceived as a personified realization of the church, hospital or fund for ransoming prisoners from captivity. Such a practical realism is not confined to the sphere of law; it is made use of even by merchants in their accounts and by furnishing an ideal centre for another institution, to which the necessary human attributes are ascribed (Bhadprale v. Gura, I. L. R.

it makes the application of the ordinary rules of Law easy, as in the case of an infant or a lunatic. Property dedicated to a pious purpose, is by the Hindu as by the Roman Law placed extra commercium, with similar practical Savings as to sales of Superfluous articles for the payments of debts and plainly necessary purposes. Mr. Macpherson admitted for the defendents in this case that they could not sell the lands bestowed on the idol Sri Ranchhod Raiji This restriction is like the one by Which the Emperor forbade the alienation of dedicated lands under any circumstances. It is consistant with the grants having been made to the juridical person Symbolized or personified of the idol at Dakor". Dealing with the same subject, the learned authars of the digest of Hindu Law (W&C, Bhl pp 201-202)

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remark " The idol, deity or the religious object is looked on as a kind of human entity and the successive officiators in worship as a corporation with rights of enjoyment, but not generally of partition or alienation, except so far as this may be necessary to prevent greater injury. Such endowments are frequently founded by subscriptions and are augmented by gifts and bequests simply to the institution. No rules have, in a majority of these cases been formally prescribed. The intention of the founders has to be gathered from the traditional practice and the succession is thus determined by the custom of each particular institution, though this may have become embraced in some more extensive custom. And as to the management of an endowment, it is not competent for the holders in one generation to impose rules on those of another. The endowment once made

be resumed, but performance of the duties may be enforced." Again (at pp 185 – 186 foot note) "The ideal personality of the idol is recognized in many cases. Under the Roman Law, the ressaerae, in the higher sense, were dedicated to the public divinities and this dedication required the concurrence of the public authority ..... The sense of the dominant interest of the Sovereign makes itself manifest even amongst the pious Hindus, in Narada's Rule that "Whoever gives his property away (i.e. makes a religious dedication, as gifts for merely secular purposes were dis-countenanced) must have a special permission to do so from the king. This is an eternal Law (Narada's Transl, p 115 see also Vyav. may. Ch. 4. Section VII para 23) .... No legal restriction has been placed on the dedication of property to

either public or private religious purposes. The inalienable Character of land consecrated to religious purposes has been generally recognized, under the Roman, Christian, and Mohamadan Systems as well as by the Hindu Law and under all has sometimes been found as an embarassment."

In Maharance Shibbessouri debia V Madoosnath (13 Moo I A 270), in which it was held that lands dedicated to the services of an idol cannot be alienated by a Shebait, though he can create derivative tenures and estates conformable to usage (Cf. proviso 2 to sec 11 of the Madras Rent Recovery Act VIII of 1865). Their Lordships of the Privy Council virtually base their decision on the theory of the idol being a juristic person they observe (at P 273) 'that the grants constituted therefore, in legal contemplation, its property. The Shebait had not the legal property, but only the title of manager of a religious endowment'. A similar

Prosunno Kumari v Golabchand (L
2 2nd 1P 145). in which it was held
that Shebaits who succeed one
another form a continuing re-
presentation of the debuttar property,
that though such property is gen-
erally enalienable, yet it is compe
tent for the Shebait to incur debts
for the proper expenses of keeping
up the religious worship, repair
-ing the temple etc, and that judg-
-ments obtained against a Shebait
in respect of such debts are binding
upon succeeding Shebaits, though
the decree could be exected only
against the (current) rents and
profits of the debuttar property,
Sir Montague Smith, in delivering
the judgment of the judicial comm-
-ittee, referred to the idol as the owner
of the property in an "ideal sense"
though the nature of things, its
possession and management must
be entrusted to some person as Shebait
or manager In Jugadamba Dasee
v Joddomone Dasee (15 Beng. L. R 313)
the High Court of Calcutta observed
page 330) "the ownership of the

debuttur property is vested in the idol, the Shebaits being, strictly speaking not trustees for the idol, but managers In Narayan V Chintman (I L R 5 Bom 393) and the Collector of Thana V Hari Sitaram (I L R. 6 Bom, 546 at page 552) it was held on the authority of the decission of the privy Council in prosunno Kumari V Golabchand (above referred to) that religious endowments in this country whether Hindu or Mohammedan are not alienable, though the annual revenues of such endowments, as distinguished from the corpus, may be pledged for purposes essential to the constitution endowed

The religious foundation known as debuttur, devastanams or Temples are the most numerous in India and have the largest endowments, especially in the shape of lands, assignments of public revenue and jewellery. These institutions have been established for the spiritual benefit of the Hindu community in general or for that of

particular sects or sections thereof
The management of these institution
is vested in one or more persons vari
-ously known in this presidency as
dharmakartas, panchayets, mra.
-lams, etc, but referred to in the
religious endowments Act (XX
of 1863) and in judicial decisions
as trustees, managers or
superintendents. Their office is
either hereditary or for life and
as a general rule they have no
beneficial interest in the endow.
ments or their income. As already
stated, the worshippers are bene-
ficiaries only in a spiritual
sense and the endowments them-
selves are primarily intended for
spiritual purposes. Though indir
-ectly and incidentally a good
number of people derive material
or pecuniary benefits therefrom
as office-holders, servants or
objects of charity. In the deci
-sions above referred to at length,
the presiding idol is treated
as a juristic person in Hin

the properties constituting the endowments are vested. The question has not been suggested or considered, whether the community itself for whose spiritual benefit the institution was founded and endowed may not more appropriately be regarded as a corporate body forming the juristic person in whom the properties of the institution are vested and who act through one or more of the natural persons forming the corporate body, — these latter being the dharmakartas or panchayatdars, charged with the execution of the trusts of the institution and possessing strictly limited power of alienation of the endowment as defined in the cases cited above. Though a fluctuating and uncertain body of men cannot claim a profit a prendre in alieno solo, nor be the grantee of any

of real property (See Goodman v. Mayor of Saltash, L R 7 App C 633, at p 648) yet there is high authority for treating such a community as a corporation or juristic person in relation to religious foundations and endowments. Dealing with the history of Church Endowments, Savigny says:- ('Jural Relations' transl -ated by Rattigan, pp 196-198). Since, then, under the government of Christian princes, Church institutions appeared as juris -tical persons, what is the precise point to which we have here to ascribe the personality, or how are we to form an accurate conce -ption of the Subject-Matter of the Rights of property existing in them? Above all, the following contrast to the earlier period is here unmistakeable. The ancient gods were conceived as individual persons, resembling individual visible men that one sees around one, and nothing was more natural than that each of them should have own personal property, while

it was only a further development of the same thought when the God who was venerated in a particular temple was represented as a juristical person and indeed even granted personal privileges. The Christian Church on the other hand rests on the belief in one God and it is united together by this common belief and by the distinct revelation of that one God to one Church. It was an easy matter therefore to impart the same principal of unity also into property-relations and this conceptions in fact finds expression in wholly different periods of time, as well in the teachings of writers as in the sentiments and mode of expression of the individual founders of Endowments. Thus it happened quite commonly that at times Jesus Christ, at other times the Universal Christian Church or, her visible head, the Pope

designated as the proprietor of the Church Estate. But a closer consideration must lead to the conviction that this conception is wholly inapplicable to the necessarily restricted province of law and that the recognition of individual juristical persons even with reference to Church property must be substituted for it ..... The subject of the succession (where a testator leaves property to a church) is therefore a particular church community, that is to say the corporation of Christians appertaining to that Church... These writers uniformly recognise the particular church community as the possessor of the church property, for instance therefore, in regard to parochial Estates, the Totality of the parishioners." (See also Pollock and Maitland, History of the English Law, Vol I. p 480n). For all practical purposes however it is immaterial whether

the presiding idol or the Comm-
-unity of worshippers is regarded
as the corporation or juristic
person in whom the properties
are vested, though from a juristic
point of view there may be a
difference of opinion as to
which theory is the more scientific
In the words of a recent writer on juris-
prudence (Salmond's jurisprudence 1902 p 346
"the choice of the corpus into which the law
shall breathe the breath of a fictitious per-
sonality is a matter of form rather than
of substance, of lucid and compendious
expression, rather than of legal principle"
though, as pointed out by the same writer,
the tendency of English Law is to prefer the
process of "incorporation" (of human beings)
to that of "personification" (of objects, e.g.
a charity or of institutions, e.g. a church &c).

Next to these temples and devastanams,
the most important religious foundations
in this country are the ancient mutts presided

almost invariably by learned and pious ascetics. The origin and growth of these mutts is described in the judgments of this Court in I. L. R. 2. Mad. 175 and 3 Mad 375 and in the recent work of Mr Ghose on Hindu Law (Ch VIII). As stated already, there is a considerable similarity between these mutts and Ecclesiastical corporations in Europe, in respect of their origin, growth and object. Speaking of the Early History of Bishops in Europe, Cripps, in his "Law of the Church and the Clergy" (3rd edition, at page 74 observes: "For many centuries after the Christian Era the bishop was the universal incumbent of his diocese and received all the profits, which were then but offerings of devotion, out of which he paid the salaries of such as officiated under him as deacons and curates in places appointed. Afterwards when Churches became founded and endowed, he sent out his clergy to reside and to officiate in those Churches, reserving to himself a

certain number in his cathedral to counsel and assist him" The origin and growth of mutts in this country is thus described in the two judgments of this Court already referred to "a preceptor of religious doctrine gathers around him a number of disciples whom he initiates into the particular mysteries of the order and instructs in its religious tenets. Such of these disciples ~~as~~ intends to become religious teachers, renounce their connection with the family and all claims to the family wealth and as it were, affiliate themselves to the spiritual teacher whose School they have entered. Pious persons endow the Schools with property which is vested in the preceptor for the time being and a home for the school is erected and mutts constituted. (I. L. R. 2. Madras at p 179)" The ascetics who presided over them were held, owing to their position as religious preceptors, and often also in consequence of their own learning and piety, in great reverence by Hindus

and Noblemen who from time to time made large presents to them and endowed the mutts under their control with grants of land. Thus the class of endowed mutts came into existence in the nature of monastic institutions presided over by ascetics or Sanyasis who had renounced the World". The object of these mutts is generally the promotion of religious knowledge, the imparting of spiritual instruction to the disciples and followers of the mutt and the maintainance and strengthening of the doctrines and tenets of particular Schools of philosophy. These institutions have thus exercised considerable influence over the laymen in their neighbourhood, becoming centres of classical and religious learning". The two classes of institutions viz temples and mutts, are thus supplementary in the Hindu Ecclesiastical system, both conducing to the spiritual welfare, the one by affording opportunities for prayer and worship, the other by facilitating spiritual instruction

and the acquisition of spiritual knowledge
— the presiding ~~deity being~~ element being
the deity or idol in the one, the learned &
pious ascetic in the other. The position of the
head of the Mutt is thus not the same as
or analogous to that of managers or
dharmakarthas of devasthanams and tem-
ples, but resembles more that of bishops
and Archi-Bishops in the Christian
System of Europe. In the case of temples,
the endowments whether in the shape of
landed property or Jasdik allowances
have to be devoted to the carrying out
of the specific purposes connected with
~~this~~ temple i.e. the daily worship and
the periodical ceremonies and festival —
purposes defined and settled by usage and
custom and generally recorded in what is
known as the 'Kattam' — and the dhar-
karthas or mere trustees for the carrying
out e.g. or executing of such trusts.
In the case of Mutts however, no
defined and specific purposes as media

connected with the maintainance of the
trust as an institution are in the nature
of things very limited and a large part
of the income derived from the endowments
of the Trusts as well as from the money
offerings of its disciples and followers —
which offerings are, as a rule, very consider-
able — is at the disposal of the head of
the Trust for the time being, which he is
expected to spend at his will and pleasure
on objects of religious charity and in
the encouragement and promotion of
religious learning. His obligation to de-
vote the surplus income to such religious
and charitable objects is one in the nature
only of an imperfect or moral obligation
~~regulated~~ resting in his conscience and
regulated only by the force of public
opinion and he is in no way, whether as
a trustee or otherwise, accountable for it
in law. A corporation however, like
any natural person can act as a
trustee (Lewin on Trusts, 10th Edition p. 30;

Kent's Commentaries, Vol 2 p 280) and it is not uncommon that a mahaunt or head of a mutt, as a corporation sole, is appointed as a trustee, manager or Superintendent of important temples, devaslanums and Kottais and in that capacity, he is accountable and responsible, like any other trustee, manager or Superintendent of Such religious institution. In legal contemplation, therefore, the head of a mutt, as such, has an estate for life in its permanent endowments and an absolute property in the income derived from the offerings of his followers, subject only to the burden of maintaining the institution. Over the corpus of the endowment, however, his power of disposition is very limited as in the case of managers of ~~dos~~ temples and devaslanams. He cannot alienate or charge the corpus or the income beyond his own life time, so as to bind the mutt and its successors, except for purposes plainly necessary for the maintainance of the ~~mutt~~. It should however be borne in mind that Such necessity can arise but rarely in

the case of mutts and at any rate not not to the extent to which it may, in the case of temples And except under such circumstances, an alienation of the corpus or a charge thereon made by him and debts incurred by him will not bind the mutt or his successors, merely because the same was made or incurred for general religious or charitable purposes appropriate to an ascetic or the head of a mutt. If the decision of this court in I. L. R. 2. Mad 175, is to be taken as a ruling that a debt incurred by the head of a mutt is binding upon his successor because it was incurred for such purposes though it was not plainly necessary for the maintainance of the mutt as such, I am with all deference unable to concur in it

It will thus be seen that the property of the mutt is, like the benefice of a bishopric of the Christian church, substantially inalienable; the head of the mutt for the time being, has, like the bishop (Vide Stephen's Commy Vol 2 p 765;

Wall v Nixon, 8 — R [illegible]. 725; Encyl. of the Laws of Eng. and Vol IV tit "Ecclesiastical Corporations"; subject, however, to the limited burden of maintaining the mutt, absolute dominion over the revenues accruing during his life time. Thus in King Mosley Ambler 175, L.C. Hardwicke speaking of the estate of a parson — which is even more analogous to that of a head of mutt in India — said that he "has a fee simple qualified and under restrictions in right of the church, but [illegible] cannot do everything that a private owner of inheritance can to the same effect, but speaking more generally of all ecclesiastical corporation sole, Jessel M. R in Mulliner v. Midland Railway Company (L. R. 11 Ch. Dat, pp 622, 623) said: "As regards ecclesiastical ~~sole~~ corporations sole, it was long since decided as to rectors, vicars, and others that, although in a certain sense owners in fee simple, yet in many respects they had only the powers of tenant for life. Of course a owner in the fee simple can act totally beyond his life and therefore [illegible]

extent, they were no better and no worse off than other owners in fee simple. But it was said that being seised in right of their churches, they had not the ordinary powers of other proprietors in fee simple and they were not allowed to use their property in the same way as ordinary owners of land." The Master of the Rolls then points out that "such restricted ownership and restricted rights" are nothing "new or remarkable" and by way of further illustration refers to Charity Corporations and municipal corporations. The head of the mutt being an ascetic, there are no rights of inheritance between him and his blood relations and the unexpended portion of the revenues devolves, according to custom, on the succeeding head of the mutt, along with the Corpus of the mutt property. In this respect, the case of the bishop is different, as the properties belonging to him personally — including his savings from the revenues of the benefice — devolve upon

his legal representatives or heirs, as the case may be, and not upon his successor in office. As regards Succession it is regulated in the case of mutts by the custom or usage of each particular mutt, but in most cases, especially in Southern India, the successor is ordained and appointed by the head of the mutt during his own lifetime and in default of such appointment, the nomination may rest with the head of some kindred institution or the successor may be appointed by election by the disciples and followers of the Mutt or in the last instance by the Court as representing the Sovereign But whatever differences of detail there may be between the head of a mutt in India and a bishop or other similar ecclesiastical person in Europe, there is a striking similarity between the two in respect of the Corporate Character of the office and the beneficial enjoyment the income by the incumbent and in my opinion therefore the head of a mutt is as much a "Corporation Sole", as a bishop

instead,

ns, each being equally with the Sher, a body politic have perpetual Succession and being constituted in a Single person, who in right of Some Office or function, has a Capacity to take, purchase, hold and demise (and in some particular instances, under qualifications and restrictions, power to alien) lands, tenements, and hereditaments to him and his Successors in Such office for ever, the Succession being perpetual but not always uninterruptedly continuous". (Grant on Corporations, p 626; See also Kents Commentaries Val 2 p. 274). As in the case of a bishoprie, perpetual Succession in a mutt is secured by the provision for nomination of a Successor (whether by the head of the mutt or otherwise) and by the restriction against alienation — though owing to delay in the nomination of a Successor, in cases in which the diceased head of the mutt, has failed to ordain and Nominate a successor, there may occasionally be periods of interregnum or Vacancy during which there is none in existence in whom the Corporation resides,

and is visibly represented (See Challis, Real property, 2nd edition, p. 91).

The continuity in the designation of the head of the Mutt (though in some cases, with a slight variation to identify the natural person) and the use of a corporate Seal are other indicia of the corporate character of the institution (cf a notable instance of an ecclesiastical corporation sole, in S. A. No. 388 of 1902, quite recently disposed of, being the spiritual office of 'Veda Vrithi' in a village endowed with a small Inam, the advowson or the right of presentation to the office belonging to the Brahmin Community of the village).

Far from being foreign to the Hindu Law, the conception of a corporation was worked out not only in respect of religious foundations and establishments and eleemosynary institutions, but also in respect of lay institutions and offices. The King in India was as much a corporation sole as the King in England, and in many

subordinate chiefs of principalities and feudatories which were in the nature of a Raj, were also by custom, prescription, and sometimes even by Charter, 'Corporation Sole' in analogy to the King, though the chiefs themselves were not really invested with Sovereign authority. Several ancient Zamindaris, both here and in the north, — which were in the nature of a Raj or principality — and the ancient 'Stanams' of Malabar, really fall under this category. In two learned articles in the Law Quarterly reviews (Vol XVI, p 335 and Vol XVII p, 131) Professor Maitland has made an attempt to criticise the 'concept' of a corporation sole' but "the head of a highly complex and highly organized corporation aggregate of many", he and his Subjects together forming the Corporation. Referring to these articles, Mr. Salmon in his 'Jurisprudence' (Edition of 1902 p. 347 footnote) points out that "corporations sole are not a peculiarity of English Law," that "the distinction between the two forms of incorporation (viz; aggregate and Sole) is well known to foreign jurists and

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that the conception of a corporation sole "is perfectly logical and capable of serious and profitable uses." Whichever may be the more correct theory as regards the Crown — and even as to this, the same learned writer explains (p. 363) that under a monarchical system of Government, where "everything which is public in fact is conceived as royal by the law, there is no need or place for any incorporate commonwealth, res publica or universitas regni" and the citizens of the state are not fellow-members (with the King) of one body politic and corporate, but fellow Subjects of one Sovereign Lord" who is a corporation sole. Whichever may be the more correct theory as regards the Crown, it is undoubted that the holders of several public offices have been constituted corporations sole, by recent Statutes and described as such (Vide Pollock on Contracts 7th Edition at p. 116; XVII, Law Quarterly Review (901), pp. 144 & 146. For an instance in India see Section 6 of the Charitable Endowments Act VI of 1890). In a similar way

a corporate character also formerly belonged to several important public offices in India, especially Judiciary and Police, notably poligars. Except in the case of the 'Stanams' of Malabar — which still preserve their original corporal character, the stanies still being corporations sole — the corporate character of ancient Zemindars and poligars, has by a long course of judicial decisions, been destroyed and an anomalous law of impartibility and of descent to a single heir based unscientifically on family custom substituted therefor with the result that an issue is raised in each case as to whether the Zemindari or poliem is partible or impartible — an issue altogether alien to and unmeaning in respect of a corporation — the onus being thrown on the party affirming its impartibility. The incident of inalienability attaching to the corporate character has suffered still more. In the earlier decisions ending with the case of Chintalapalli Chinna Seinhadri Raj v. The Zemindar of Vizianagaram (2. Mad. H.C.R. 128) the

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principle that a Zamindar had only an estate for life was generally recognized and acted upon. In the case last mentioned, Holloway J. said: "The ratio decidendi of all the cases down to the two latest (1 Mad H. C. pp. 148 and 455) clearly is that the Zemindar has really an estate tail as it originally stood upon the statute De Donis. He is the owner but can neither encumber nor alienate beyond the period of his own life. If he had sold, the sale would be inoperative beyond his life and would amount merely to an alienation of his life interest. It was most fortunate that the estate of a natural person constituting with his predecessors and Successors, a corporation Sole. The result has been that the theory of an estate for life had to be gradually abandoned as the same was not based on any intelligable or Sound legal bases. Until the decision of the Privy Council in Rani Sartaj Kuari's case (I L R, 10 Allahabad, p.) the trend of judicial decisions in India was to apply to alienations made by the

holder of an impartible Zemindari, the principles of the Mitākshara Law applicable to alienations of ordinary partible property. If the Zamindars had no co-parceners who, if the property partible, would be entitled to a share, it was held that the Zamindar could at his will and pleasure alienate the whole or any part of the Zamindari, whether by act inter vivos or by will notwithstanding that the Zamindari was an ancestral one. Where however the Zamindar had such co-parceners, he was regarded as occupying the position of managing member of an undivided Hindu family and his alienations were upheld only if they were within the powers of such managing member. Since the decision of the Privy Council in Giridhare Lal v. Kanhō Lal in 1874 even the doctrine of the pious obligation of the Son to discharge the to discharge the debts of his father, if they were not illegal or immoral, has been extended to the holders of impartible Zamindars. The restriction of the alienation of an impartible

31/ Zamanindari having been falsely based on the Mitkakshara Doctrine applicable to joint family property owned by all the Coparceners, the result was that When the question was raised before the Judicial Committe in Sartaj Kuari's case it was decided that the Mitkakshara Doctrine was inapplicable, the coparceners not being joint owners with the Zamindar and that the Zamindar therefore could, as sole owner, alienate the Zamindari or any portion thereof at his will and pleasure. If the succession of a single heir by rule of primogeniture or the selection of the most competent among the heirs to succeed to the Zamindari or polieum — subject in either case, to confirmation by the ruling power, the property of a corporation not being, in law an estate of inheritance. — and the incident of inalienability had both been based on what I consider was the sound jural basis viz that Zamindar or poligar was a civil corporation sole, charged (even now) with quasi-public duties (Vide the

of Judicial Committe in the Madras Railway Company v Zamindar of Karvatnagar, 14 Beng. L R. 209 at p 217), and that each natural person who for the time being was Zamindar or poligar had as in the case of ecclesiastical corporations only a life estate in the Zamindari with a very restricted power of alienation for necessary purposes, but with absolute beneficial enjoyment of the revenues, subject only to the burden of maintaining or making suitable allow-ances for the members of the family, the question as to whether poliems and ancient Zamindaries were in each case partible or impartible would not have arisen; the anamoly of resting their impartibility on family custom and of applying to Zamindars and poligars the law regulating the powers of managing members of undivided Hindu families— powers which supplemented as they have been by the English Equitable doctrine laid down in Hanmanan Prasad's case are ample and elastic enough to

about in course of time the disintegration
of Zamindaris and poliems, no less than
of ordinary partible estates — and the decision
in Sartaj Kuari's case — which was but the
logical outcome of basing the impartibility
of those estates on the unsound principle of
family custom regulating Succession by
primogeniture would have been averted.
The corporate character of these institu-
tions having however long been destroyed
by judicial decisions and by the fiscal
laws relating to the sale of land for arrears
of revenue due to Government and in no
small degree, by a stereotyped form of
Sanad which was indiscriminately issued
under Regulation XXV of 1802 in the case
of all estates whether they were ancient
Zamindaris and poliems or merely Talukas
or proprietory estates created under the
regulation — in respect of which latter
class alone the form of Sanad was appropriate
— it is unnecessary to elaborate any
further the theory of "lay civil corporations"
under the Common Law of this Country and
advert at any length to it.

growth of these as important political and official institutions.

I confess that the theory of ecclesiastical and lay institutions above referred to being "corporations sole" may seem an 'old-fashioned sort of notion' not likely to commend itself readily to the modern mind imbued with the Equitable doctrine of 'Trusts' on the one hand and the ideas of 'municipal corporations' and 'joint-stock companies' on the other as well as with ideas of unfettered freedom of alienation both inter vivos and by will and of acquisition by a trespasser or a wrongdoer of ownership of limited interests in immovable property under the operation of the law of limitation by the wrongdoer persevering in his wrong for over the statutory period whether he be conscious or unconscious of his wrong. But I sincerely trust that in the interest of the moral well-being of the people of this country and of its 'peace and good government' the notion will not die out

in the case at any rate of ecclesiastical and eleemosynary institutions, as it has died out in the case of lay institutions, and that their corporate character will be preserved and their disintegration arrested by extending to them the beneficial provision of Madras Regulation X of 1831, which saves the landed estates of minors from liability to sale for arrears of revenue due to Government — the collector of course being at liberty to realize the arrears assuming management of the estate under Act II of 1864 —, by prescribing in lieu of the existing period of 12 years from the date of alienation or adverse possession (Vide Gnanasambantha V. Velu Pandaram, I. L. R. 23, Mad 271. P. C) a period of limitation of 60 years for suits to recover possession of immoveable property forming the endowment of a public or Charitable or religious institution, which has been improperly alienated or held adverse to the Institution, and lastly, (though not by amending the Religious Endow-

Act (XX of 1863) so as to better define the Constitution of the ~~Committees~~ committees established under it, the powers and duties of Committees and trustees and their mutual legal relations and render more effective the control of the judiciary over the administration of religious endowments, without in any degree departing from the fundamental principle of the Act of severing the connection of the executive authorities with such administration.

~~Reff~~ Reverting now to the subject of religious or ecclesiastical corporations sole, the question to be next considered is the effect of lunacy on the status and rights of a mahaunt or head of a mutt. He no doubt becomes incapable of discharging the spiritual as well as the temporal functions of his office, but his lunacy cannot divest him of the life estate which he has in the properties of the mutt, nor can it divest him of his status as head of the mutt. The only course for the purpose of securing the due discharge of the spiritual functions of the office and the management and preservation of the endow-

and its income is to provide suitable agency for the purposes. Where, as in the present case, the head of the mutt has been found a lunatic on inquisition under Act XXXV of 1858, no difficulty will arise. Under Section 9 of the Act, the Court appoints a "manager" to his estate; and as the lunatic has a life-estate in the endowments of the mutt — subject to the obligation of maintaining the mutt out of the income, — the manager is entitled to take charge of such estate and manage the same on behalf of the lunatic and provide for the conduct of the necessary worship and the religious ceremonies of the mutt, by appointing persons duly qualified for the purpose. The surplus income left after meeting the necessary and customary expenses of the mutt, will accumulate for the benefit of the lunatic and his successors. If the head of the mutt should recover his sanity and such recovery ~~and such recovery~~ is declared by the court under Section 21 of the Act, he will of course be entitled to resume the rights and duties of the office and discharge his temporal and spiritual functions

this procedure is substantially the same as the one obtaining in Europe both under the Canon Law, and in the Church of England, when a bishops becomes ~~insane~~ insane. The author of the 'Praelectiones juris Canonicci' (vol 1 p. 351) refers to the opinion of some who think that from the point of view of the 'jus naturalis' a bishop loses his jurisdiction from the very fact that he falls into a state that he can never enjoy it; and combating this view he observes that this cannot be accepted inasmuch as human rights once lawfully acquired are retained even though he holds them cannot exercise them himself, for they can be exercised in his name by delegating them — a principle which is in accordance with the genious of the Hindu Law. Under the Canon Law, when an archdeacon or any other person installed in an ecclesiasdical office is attacked by lunacy or a disease by which he is rendered unfit to carry out the duties which appertain to him, his Dignity or Office or Benefice does not fall vacant, nor is he to be deprived of it, but provision is to be made for a co-adjutor to him, a portion suitable for the livelihood of the co-adjutor being deducted

from the returns. Moderate clothing and food should be provided for the co-adjutor in such a way that the whole of what is left of the profits (after such provision has been made) should remain to the incapacitated prelate a beneficiary (Vide the "Juris Canonici Theoria" Vol I, p. 64). In Burn's Ecclesiastical law (Vol 1. p. 306 tit. Co-adjutor) it is stated: "In cases of any habitual distemper of the mind whereby the incumbant is rendered incapable of the administration of his cure, such as frenzy, lunacy, and the like, the laws of the Church have provided Co-adjutors." The procedure in the English Church is even now substantially the same and is regulated by the provisions of 6 and 7 Victoria Ch 62 (See also Pope on Lee p. 370). Applying the above principle to the present case, we find that after the 1st defendant was adjudged a lunatic and the 2nd defendant was appointed manager of the mutt, the late disciple of the 1st defendant, was during his lifetime, carrying on the ceremonies of the mutt and the worship of Sahi the idol installed in the mutt of Kandara, the personal God of the head of the mutt — he — being qualified to perform the puja for him

the idols. Subsequent to the death of the disciple, the 2nd defendant has made due provision for the worship of Gopinath by employing a duly qualified Grihasta (not an ascetic) and for the worship of Ramadeva — which can be done by an ascetic alone — by entrusting it to the 3rd defendant, the head of one of the Udipi mutts; the manager himself attends to the secular and temporal affairs of the mutt The Manager appointed under Section 9 of the Act XXXV of 1858, being really an officer of the Court, it is of course competent to the District Judge to give him such directions as may be necessary from time to time for the due discharge of the Spiritual and Secular functions appertaining to the office of the head of the mutt

The appeal therefore fails and I would dismiss it with one set of costs.

At the hearing of this appeal when Mr. Sundaram Iyer, junior Vakil for the 2nd respondent, began to argue the case following his Senior Mr. C. Ramachandra Rao Sahib, objection was taken on behalf of the appellant to second counsel being heard for the same party. This objection we overruled as it is the well-established practice not only

in England including the judicial Committee of the Privy Council but also in this Country, though this right is not frequently exercised in this Court the only limitation being here as in England that a third counsel is not at liberty to address the Court on behalf of the party entitled to the reply. We are aware second counsel have been heard in this court and some of the cases in which this was done were referred to by the learned pleader for the 2nd respondents.

(Signed) Arthur Davies.
Acting Deputy Registrar,
Appellate Side.

To,

The Sub-Judge of South Canara
(with regard and 6 spare copies of printed judgment).

Exd: by Dr. G. Gopalachari.

True Copy

'Compared' Hpn.

(Sd)
Superintendent & Secretary.

'Copy' a printed Copy

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1902 సంవత్సరపు రిజిస్టరింగ్ అధికారులు 12 రాష్ట్రాలు. సమీక్ష

వారి దగ్గర్లో ఉంచే సాంకేతిక పరికరాలు ఎలా ఉపయోగించాలో

సమీక్షా సమయం 7/వి తో 18.11.02 నుండి

శిక్షణ లు ంతా ంళ్ళ న ంగ్ శిక్షణంయిళ్ళ —

దక్షిణ సనతా ంచిల్లా. మా ంతో ంళ్ళిగావలెంటే సేవ

లభ్యతమీద ఆధారపడి ఉంటుంది. దక్షిణాసన తా ంచిల్లా న

ఖచ్చితంగా ఆలస్యంగా ఉంటుంది. దక్షిణాసన తా ంచిల్లా న

బిజినెస్ లో ఎనలుసం (1) తిరిగి ంది సేవలు ఉన్నాయి

రవాదనంతరం. విద్యార్థులు ఈ శిక్షణకు ఎంపిక ంచబడిన

ఎటువంటి ఆలస్యం లేకుండా శిక్షణ పొందాలి. ఇది ంది

చివరిలో దింపుడు సేవలు ఏర్పాటు చేయబడ్డాయి. ంది

ఆ. ఎట్రాసుపత్రికి ఉన్న అసలు సం 227 కేసులు ప్రస్తుత

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ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ಕಾರ್ಮಿಕ ಸಂಘಗಳ ಪದಾಧಿಕಾರಿಗಳ ಪಟ್ಟಿ

ಕ್ರ.ಸಂ. ಸಂಘದ ಹೆಸರು ಅಧ್ಯಕ್ಷರು ಕಾರ್ಯದರ್ಶಿ

1. ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ನೌಕರರ ಸಂಘ (ರಿ.) ಕೆ.ವಿ. ಭಟ್ ಎಂ. ಕೃಷ್ಣಪ್ಪ
ಕೇಂದ್ರ ಕಛೇರಿ, ಶಾಂತಿನಗರ, ಬೆಂಗಳೂರು-27

2. ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ಸಿಬ್ಬಂದಿ ಮತ್ತು ಕಾರ್ಮಿಕರ ಸಂಘ (ರಿ.) ಆರ್. ಚಂದ್ರಶೇಖರ್ ಜಿ.ಎಸ್. ಪಾಟೀಲ್
ಕೇಂದ್ರ ಕಛೇರಿ, ಶಾಂತಿನಗರ, ಬೆಂಗಳೂರು-27

3. ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ಚಾಲಕರು ಮತ್ತು ನಿರ್ವಾಹಕರ ಸಂಘ (ರಿ.) ಎಸ್.ಎಂ. ಹಿರೇಮಠ ಬಿ.ಎಸ್. ಮಲ್ಲಿಕಾರ್ಜುನ
ಕೇಂದ್ರ ಕಛೇರಿ, ಶಾಂತಿನಗರ, ಬೆಂಗಳೂರು-27

4. ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ಯಾಂತ್ರಿಕ ಸಿಬ್ಬಂದಿ ಸಂಘ (ರಿ.) ಪಿ.ಜಿ. ಕುಲಕರ್ಣಿ ಎಸ್.ಆರ್. ಹೆಗಡೆ
ಕೇಂದ್ರ ಕಛೇರಿ, ಶಾಂತಿನಗರ, ಬೆಂಗಳೂರು-27

5. ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ಮಹಿಳಾ ನೌಕರರ ಸಂಘ (ರಿ.) ಶ್ರೀಮತಿ ಲಲಿತಾ ಶ್ರೀಮತಿ ಸುಮಿತ್ರಾ
ಕೇಂದ್ರ ಕಛೇರಿ, ಶಾಂತಿನಗರ, ಬೆಂಗಳೂರು-27

ಮೇಲಿನ ಪಟ್ಟಿಯಲ್ಲಿ ನಮೂದಿಸಿರುವ ಸಂಘಗಳ ಪದಾಧಿಕಾರಿಗಳು ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ಕಾರ್ಮಿಕ ಸಂಘಗಳ ಸಮನ್ವಯ ಸಮಿತಿಯ ಸದಸ್ಯರಾಗಿರುತ್ತಾರೆ.

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಂಚಾಲಕರು — ಕೆ.ವಿ. ಭಟ್

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಹ ಸಂಚಾಲಕರು — ಆರ್. ಚಂದ್ರಶೇಖರ್

ಸಮನ್ವಯ ಸಮಿತಿಯ ಕಾರ್ಯದರ್ಶಿ — ಎಸ್.ಎಂ. ಹಿರೇಮಠ

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಹ ಕಾರ್ಯದರ್ಶಿ — ಪಿ.ಜಿ. ಕುಲಕರ್ಣಿ

ಸಮನ್ವಯ ಸಮಿತಿಯ ಖಜಾಂಚಿ — ಶ್ರೀಮತಿ ಲಲಿತಾ

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಹ ಖಜಾಂಚಿ — ಶ್ರೀಮತಿ ಸುಮಿತ್ರಾ

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸದಸ್ಯರು — ಎಂ. ಕೃಷ್ಣಪ್ಪ, ಜಿ.ಎಸ್. ಪಾಟೀಲ್, ಬಿ.ಎಸ್. ಮಲ್ಲಿಕಾರ್ಜುನ, ಎಸ್.ಆರ್. ಹೆಗಡೆ

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಲಹೆಗಾರರು — ಶ್ರೀ ಕೆ. ಸುಬ್ರಹ್ಮಣ್ಯಂ, ಶ್ರೀ ಎಂ.ಎಸ್. ಶ್ರೀನಿವಾಸ್

ಸಮನ್ವಯ ಸಮಿತಿಯ ಕಛೇರಿ — ಕೆ.ಎಸ್.ಆರ್.ಟಿ.ಸಿ. ಕೇಂದ್ರ ಕಛೇರಿ, ಶಾಂತಿನಗರ, ಬೆಂಗಳೂರು-27

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಂಪರ್ಕ ದೂರವಾಣಿ — 080-22345678

ಸಮನ್ವಯ ಸಮಿತಿಯ ಇ-ಮೇಲ್ ವಿಳಾಸ — ksrtc.samanvaya@gmail.com

ಸಮನ್ವಯ ಸಮಿತಿಯ ಅಧಿಕೃತ ಜಾಲತಾಣ — www.ksrtcsamanvaya.org

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಖಾತೆ — @KSRTCSamanvaya

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪುಟ — KSRTC Samanvaya Official

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಗುಂಪು — KSRTC Samanvaya Group

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಚಾನೆಲ್ — KSRTC Samanvaya Channel

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಸಮುದಾಯ — KSRTC Samanvaya Community

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಸಂದೇಶ — KSRTC Samanvaya Message

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಕರೆ — KSRTC Samanvaya Call

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ವೀಡಿಯೊ ಕರೆ — KSRTC Samanvaya Video Call

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಧ್ವನಿ ಕರೆ — KSRTC Samanvaya Voice Call

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಸ್ಥಿತಿ — KSRTC Samanvaya Status

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪ್ರೊಫೈಲ್ ಚಿತ್ರ — KSRTC Samanvaya Profile Picture

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಕವರ್ ಚಿತ್ರ — KSRTC Samanvaya Cover Photo

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಬಯೋ — KSRTC Samanvaya Bio

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಸ್ಥಳ — KSRTC Samanvaya Location

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಲಿಂಕ್ — KSRTC Samanvaya Link

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಹ್ಯಾಶ್‌ಟ್ಯಾಗ್ — #KSRTCSamanvaya

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಟ್ರೆಂಡಿಂಗ್ — KSRTC Samanvaya Trending

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಫಾಲೋವರ್ಸ್ — KSRTC Samanvaya Followers

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಫಾಲೋಯಿಂಗ್ — KSRTC Samanvaya Following

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪೋಸ್ಟ್ — KSRTC Samanvaya Post

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಕಥೆ — KSRTC Samanvaya Story

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ರೀಲ್ಸ್ — KSRTC Samanvaya Reels

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಲೈವ್ — KSRTC Samanvaya Live

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪ್ರೀಮಿಯಂ — KSRTC Samanvaya Premium

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಬಿಸಿನೆಸ್ — KSRTC Samanvaya Business

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಜಾಹೀರಾತು — KSRTC Samanvaya Ads

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಅನಾಲಿಟಿಕ್ಸ್ — KSRTC Samanvaya Analytics

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಸೆಟ್ಟಿಂಗ್ಸ್ — KSRTC Samanvaya Settings

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಸಹಾಯ — KSRTC Samanvaya Help

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಗೌಪ್ಯತೆ — KSRTC Samanvaya Privacy

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ನಿಯಮಗಳು — KSRTC Samanvaya Terms

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಲಾಗ್‌ಔಟ್ — KSRTC Samanvaya Logout

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಲಾಗಿನ್ — KSRTC Samanvaya Login

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಸೈನ್‌ಅಪ್ — KSRTC Samanvaya Signup

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪಾಸ್‌ವರ್ಡ್ ಮರೆತಿದ್ದೀರಾ — KSRTC Samanvaya Forgot Password

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪಾಸ್‌ವರ್ಡ್ ಬದಲಾಯಿಸಿ — KSRTC Samanvaya Change Password

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪಾಸ್‌ವರ್ಡ್ ಮರುಹೊಂದಿಸಿ — KSRTC Samanvaya Reset Password

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪಾಸ್‌ವರ್ಡ್ ಮರೆತಿದ್ದೀರಾ — KSRTC Samanvaya Forgot Password

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪಾಸ್‌ವರ್ಡ್ ಬದಲಾಯಿಸಿ — KSRTC Samanvaya Change Password

ಸಮನ್ವಯ ಸಮಿತಿಯ ಸಾಮಾಜಿಕ ಜಾಲತಾಣ ಪಾಸ್‌ವರ್ಡ್ ಮರುಹೊಂದಿಸಿ — KSRTC Samanvaya Reset Password

ಕೈಕಲಂಬರ್ ನಂಬರ್ 170 ನೇ
ಹೆಸರಿಂದ ಬಂದ ಅರ್ಜಿ — 15/10/03

ಕೈಕಲಂಬರ್ ನಂಬರ್ 161
14-11-03

ಸಂಖ್ಯೆ: 10. 11. 903.

ದಿನಾಂಕ 13-11-903 ನೇ ಇವತ್ತಿಗೆ ಸಲ್ಲಿಸಿದ ಅರ್ಜಿಯ ಸಂಬಂಧವಾಗಿ ಈ ಕೆಳಗಿನಂತೆ ಆದೇಶಿಸಲಾಗಿದೆ.

ಕೈಕಲಂಬರ್ ನಂಬರ್ 158 ಸಂಖ್ಯೆ: 15-11-03

ಕೈಕಲಂಬರ್ ನಂಬರ್ 7487
ದಿನಾಂಕ 17.11.03

ಕೈಕಲಂಬರ್ ನಂಬರ್ 4999
ದಿನಾಂಕ 16/11/03

ಶ್ರೀ/ಶ್ರೀಮತಿ

ಪ್ರಧಾನ ಕಾರ್ಯದರ್ಶಿಗಳು

ಕರ್ನಾಟಕ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘ

ಬೆಂಗಳೂರು

ಸಂಖ್ಯೆ: ಕ.ಸ.ನೌ.ಸಂ/ಸಾ.ಸ.ಸಂ/ಸಂಘಟನೆ/೨೦೨೨-೨೩/೧೨೪೭

ದಿನಾಂಕ: ೧೪.೦೬.೨೦೨೨

ವಿಷಯ: ಸಾರ್ವತ್ರಿಕ ಸಾಮಾನ್ಯ ರಜೆಯ ದಿನವಾದ ಭಾನುವಾರ ದಿನಾಂಕ ೧೭.೦೭.೨೦೨೨ರಂದು ಕರ್ನಾಟಕ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಸಾಮಾನ್ಯ ಸಭೆಯನ್ನು ಕರೆಯುವ ಕುರಿತು.

ಉಲ್ಲೇಖ: ೧) ಕರ್ನಾಟಕ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಉಪವಿಧಿಗಳು ೨೦೧೯

೨) ಕರ್ನಾಟಕ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಕೇಂದ್ರ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿಯ ೨೦೨೨-೨೩ನೇ ಸಾಲಿನ ಮೊದಲ ಸಭೆಯ ನಡವಳಿಕೆಗಳು ದಿನಾಂಕ ೦೪.೦೬.೨೦೨೨

ಮೇಲ್ಕಂಡ ವಿಷಯ ಮತ್ತು ಉಲ್ಲೇಖಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕರ್ನಾಟಕ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಕೇಂದ್ರ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿಯ ಸಭೆಯಲ್ಲಿ ಸಂಘದ ಸಾಮಾನ್ಯ ಸಭೆಯನ್ನು ಕರೆಯಲು ತೀರ್ಮಾನಿಸಲಾಗಿದೆ. ಸಂಘದ ಉಪವಿಧಿಗಳ ಪ್ರಕಾರ ಸಂಘದ ಸಾಮಾನ್ಯ ಸಭೆಯನ್ನು ಕರೆಯಲು ಕೇಂದ್ರ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿಯ ಸಭೆಯಲ್ಲಿ ತೀರ್ಮಾನಿಸಿದ ದಿನಾಂಕದಿಂದ ೩೦ ದಿನಗಳ ಒಳಗಾಗಿ ಸಭೆಯನ್ನು ಕರೆಯಬೇಕಾಗಿರುವುದರಿಂದ ಸಂಘದ ಸಾಮಾನ್ಯ ಸಭೆಯನ್ನು ದಿನಾಂಕ ೧೭.೦೭.೨೦೨೨ರಂದು ಭಾನುವಾರ ಸಾರ್ವತ್ರಿಕ ಸಾಮಾನ್ಯ ರಜೆಯ ದಿನವಾಗಿರುವುದರಿಂದ ಬೆಳಿಗ್ಗೆ ೧೧.೩೦ ಗಂಟೆಗೆ ಸರಿಯಾಗಿ ಕೆಂಪೇಗೌಡ ರಸ್ತೆಯಲ್ಲಿರುವ ಕರ್ನಾಟಕ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಕೇಂದ್ರ ಕಚೇರಿಯ ಸಭಾಂಗಣದಲ್ಲಿ ಸಭೆಯನ್ನು ಕರೆಯಲಾಗಿದೆ. ಸಭೆಯಲ್ಲಿ ಕೆಳಕಂಡ ವಿಷಯಗಳ ಬಗ್ಗೆ ಚರ್ಚಿಸಿ ತೀರ್ಮಾನಿಸಲಾಗುವುದು.

ಕಾರ್ಯಸೂಚಿ

೧. ಸಂಘದ ಕೇಂದ್ರ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿಯ ಸಭೆಯ ನಡವಳಿಕೆಗಳನ್ನು ಅನುಮೋದಿಸುವುದು.

೨. ಸಂಘದ ಲೆಕ್ಕಪತ್ರಗಳನ್ನು ಮಂಡಿಸಿ ಅನುಮೋದಿಸುವುದು.

೩. ಸಂಘದ ಮುಂದಿನ ಚಟುವಟಿಕೆಗಳ ಬಗ್ಗೆ ಚರ್ಚಿಸಿ ತೀರ್ಮಾನಿಸುವುದು.

೪. ಅಧ್ಯಕ್ಷರ ಅನುಮತಿಯೊಂದಿಗೆ ಇತರೆ ವಿಷಯಗಳು.

ಸಭೆಗೆ ಹಾಜರಾಗುವ ಪ್ರತಿನಿಧಿಗಳಿಗೆ ಸಂಘದ ಗುರುತಿನ ಚೀಟಿಯನ್ನು ಕಡ್ಡಾಯವಾಗಿ ತರತಕ್ಕದ್ದು.

ಸಭೆಯಲ್ಲಿ ಭಾಗವಹಿಸುವ ಪ್ರತಿನಿಧಿಗಳಿಗೆ ಸಭಾಭತ್ಯೆಯನ್ನು ನೀಡಲಾಗುವುದು.

ಸಭೆಯಲ್ಲಿ ಭಾಗವಹಿಸುವ ಪ್ರತಿನಿಧಿಗಳಿಗೆ ಮಧ್ಯಾಹ್ನದ ಭೋಜನದ ವ್ಯವಸ್ಥೆಯನ್ನು ಮಾಡಲಾಗಿದೆ.

ತಮ್ಮ ವಿಶ್ವಾಸಿ

ಕಾರ್ಯದರ್ಶಿ

373 [illegible] 8-4-04

[illegible]

[illegible] 1901 [illegible]

[illegible] 245 [illegible]

20-12-12

[illegible]

[illegible]

Amildar

567

[illegible]

[illegible] 20.12.02 [illegible]

10.403 [illegible] 170 [illegible]

[illegible] 15-4-1903

[illegible]

ಸಲ್ಲಿಸಿದ ದಿನಾಂಕ
15.4.06

ಸಲ್ಲಿಸಿದ ಸಂಖ್ಯೆ
486.

ಪ್ರಕಟಣೆ ಸಂಖ್ಯೆ
453

ಪ್ರಕಟಣೆಯ ದಿನಾಂಕ

ಪತ್ರಿಕೆಯ ಹೆಸರು

ಪ್ರಕಟಣೆಯ ಪುಟ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಸಾಲುಗಳ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಚಲನ್ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ದಿನಾಂಕ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಬ್ಯಾಂಕ್

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಶಾಖೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಮೊತ್ತ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ವಿಧಾನ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಹೆಸರು

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ವಿಳಾಸ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ದೂರವಾಣಿ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಇಮೇಲ್ ವಿಳಾಸ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಫ್ಯಾಕ್ಸ್ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಪಾನ್ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಟಿನ್ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಸಹಿ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಮುದ್ರೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಹೆಸರು

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ವಿಳಾಸ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ದೂರವಾಣಿ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಇಮೇಲ್ ವಿಳಾಸ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಫ್ಯಾಕ್ಸ್ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಪಾನ್ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಟಿನ್ ಸಂಖ್ಯೆ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಸಹಿ

ಪ್ರಕಟಣೆಯ ಶುಲ್ಕ ಪಾವತಿಸಿದ ಖಾತೆದಾರರ ಮುದ್ರೆ

(4)

MUZRAI SECRETARIAT.

190 190

From M Shama Rao Sharma
~~I. ANANTASAMI RAO, I.C.S.,~~
Offg ~~Deputy~~ Secretary to the G. of
H. H. the Maharaja of Mysore,
Muzrai Department.

To
The Deputy Commr,
Shimoga D.C

Dated 14th June 1904

Despatched

Received

General No. 3872
Muzrai F. No 66-98
Enclosure No. —

His letter No 657, dated the 23rd May 1904, enclosing 47 copy of the Judgment of the High Court of Judicature at Madras in the matter of the nomination of Gopala Krishna Bhatta as Swami of the Bhandhara kere Matt, Udipi Taluk, South Canara Dt

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From the correspondence with the above it is not understood if the annual allowance of Rs 174 9 0 due to the Bhandhara kere Matt is being continued to be paid to the Matt after the death of its ~~Succession~~ Junior Pontiff Sri Vidyasamudra Theertha Swamy in 1878 and if so to whom a report on the matter is required

By order,

Asst Mang. Secy

MYSORE GOVERNMENT
1670
MUSEUM RECORDS

1904 05.

From

To

Dated 14th March 1904.

Despatched

Received

General No. 243

No. 01

Enclosure No.

1904
Refer please

(2)

1904-05.

From

H. S. Narayana Rao Esqre
Deputy Commissioner
Shimoga District

To

L. Ananthaswamy Rao Esqre
Secretary to the Government
Revenue Department

Dated 14th September 1904.

No 242.
20.

His office No 3872 dated 11th June 1904 requesting to report whether the annual allowance of Rupees 174 9 - due to the Bhandaraheri Matt, Kodaki Taluk, South Canara District is being continued to be paid to the Matt after the death of its senior priest - Sri. Vidyasamudra Theerthaswamy in 1898.

With reference to the above has the honour to state that the Amildar of Mudbidri reports in his Mulla No. 13 dated 5th July 1904, that the succe